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MISSIONS TODAY

Editorial

The Task of Missions in a Changing World

The Challenge of Roman Catholic Missions

The Gospel and the Muslim World

The Importance of the Written Word in the Contemporary Missionary Situation

Book Reviews

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THE CHURCHMAN

Editor :

THE REV. PHILIP E. HUGHES, M.A., B.D., D.Litt.

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Editorial

THOSE who have a liking for columns and statistics will find a plethora of cyphers in *Facts and Figures about the Church of England* which has been prepared by the Statistical Unit of the Central Board of Finance and published by the Church Information Office (price 4s. 6d.). It has been said that figures in cold print are misleading, and there are doubtless many people to whom the mere sight of them is bewildering and uncongenial. Certainly, circumspection is desirable in seeking to arrive at an estimate of their significance (to conclude, for instance, from the baptismal returns that two-thirds of the population of England are devoted worshipping members of the established Church would be very wide of the mark). But statistics can be a source of illuminating information to the person who is prepared to give them intelligent consideration, and it cannot be denied that there are some instructive lessons to be learnt from a study of the present brochure. Those who have prepared it have in fact gone out of their way to be helpful, for not only have they tabulated a mass of statistics concerning the buildings, manpower, membership, and finance of the Church of England, but they have also analysed and interpreted these facts and figures with the aid of coloured diagrams. In what follows we give a selection of the significant information which may be culled from this document. (We give round figures.)

In the hundred years from 1851 to 1951 the population of England increased from 17 million to 41 million, but the number of clergy increased only from 16,000 to 18,000 ; that is to say, that where one hundred years ago there was an average of one clergyman to one thousand of the population today there is one clergyman to upward of two thousand. Not only is this so, but a study of the age groups shows a marked percentage increase in older over younger clergy. Today, indeed, the annual number of ordinations, whereby the ranks of the ministry are replenished, is not merely, as is well known, seriously inadequate but even considerably less than was the case last century, when the population was so much smaller.

The majority of babies born in this country are still presented for baptism—about sixty out of every hundred. Over the years, in fact, this proportion has remained relatively steady. In the population as a whole sixty-six per cent of persons have been baptized in the Church of England, some of them (upwards of 10,000 per year) as adults.

Twenty-four per cent of the total population have been confirmed in the Church of England. Leaving out of account those baptized children who are still under thirteen years of age, this means that less than half of those who are baptized come forward for confirmation. The proportion of confirmations has also remained relatively steady over the years.

Six per cent of the total population are parochial Easter communicants, or a quarter of the number who have been confirmed and who thus have the status of communicant members. During the past twelve

years, however, the proportion of Easter communicants, which in 1947 had slumped to a " record low ", has been steadily improving, though it still stands, of course, at a very low level.

The 18,000 parish churches of England can boast 100,000 Sunday School teachers and 1,300,000 scholars—that is, seventy-two scholars per parish ; again, not an impressive figure.

In Church of England primary and secondary schools there are 933,000 pupils, or 14.7 per cent of the total in all primary and secondary schools. In Roman Catholic schools there are 479,000 pupils, or 7.6 per cent of the total. And the latter figure is not static, but constantly moving up.

An examination of the returns for parochial expenditure shows that in 1956 3.1 per cent was allocated to overseas missions, 0.9 per cent to home-overseas missions, and 1.2 per cent to general charitable objects—totalling 5.2 per cent. In 1920 the figures were 8.6 per cent, 1.1 per cent, and 4.8 per cent respectively—totalling 14.5 per cent. The drop in giving to general charitable objects may in part be attributed to the introduction of the welfare state.

What may we learn from this information ? Little, certainly, for complacency. That six babies out of ten continue to be baptized in the Church of England is no cause for self-congratulation when we take into account the number who eventually come forward for confirmation and the paltry few who attend our Easter communions (many of whom in turn are seldom seen during the remainder of the year). As has been said before in these columns, we need to rediscover the theology of the covenant, which assigns the family its proper place in the divine scheme of the Church. This will mean that ordinarily only those who are regular worshipping members of our congregations (that is, who are *seen* to be Christians) will be permitted to bring their children for baptism. It will mean a drop in the proportion of infant baptisms and a rise in the proportion of adult baptisms, and also the institution of a regular catechumenate preparatory to the latter. It means, further, that we must regard England as a mission field rather than as a Christian country.

We may expect that the vocation to the sacred ministry will be heard and responded to by an adequate number of men when our Church becomes in itself more spiritually dynamic than it is at present. The challenge of a church that is intent on evangelism will attract young men to offer themselves (and the right kind of young men) rather than a church that has come to easy terms with the world or which offers them emoluments comparable to those provided in secular occupations. What does a young man of vision and enthusiasm think of a church that is so turned in on itself that a mere £4 out of every £100 is devoted to the fulfilment of her Lord's missionary mandate ? Let this amount be increased tenfold, and then we shall see things happening !

Above all, we need to pray and work for a true revival of spiritual religion, founded upon the rock of God's Word and Covenant, remembering that the things of the Spirit of God are not subject to human organization, however outwardly impressive, or dependent upon ecclesiastical decisions, however much publicized. Such a revival, sent

in answer to the supplication of God's people, will inevitably (as the history of the Church clearly shows) bring with it a phenomenal increase in the numbers of those offering themselves for the ministry, the mission field, and the lay work of the Church, and it will also witness a reflorescence of sacrificial giving on the part of God's people for the evangelization of the world to the glory of our Triune God.

We trust that this number of *The Churchman*, with its articles by four distinguished contributors who have a first-hand knowledge of the mission fields of the world and a concern for world evangelization, may in some small measure serve to remind the Church of England of her missionary obligations and responsibilities. P.E.H.

Missions and the Church

" You may always measure the value to yourselves of Christ's Cross by your interest in missions. And it is a safe test of the Spirit's presence in a Church. They are of the essence of an apostolic Church as distinct from a Church of culture, or a school of thought, or a social club. . . . The Church that missions really dies with Christ, and its missionaries but show forth His death. . . . There is nothing finer nor more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won ; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted home-sickness, this passion of a kingdom which has no frontiers and no favoured race, the passion of a homeless Christ ! . . . One reason why the Church is too little missionary abroad is that it is not a missionary Church at home. It is established on good terms with its world instead of being a foreign mission from another. . . . A Church which is not missionary will soon cease to be a Church. It has lost the Holy Spirit. It has lost the Cross as a living power. A Church cold to missions is a Church dead to the Cross. It may have religion, but not the Gospel." (P. T. Forsyth.)

The Task of Missions in a Changing World

By Leslie Lyall

TO start with, the very word " mission field " is one which, in some Eastern countries at least, produces a strong reaction. It conjures up a picture of self-conscious philanthropists engaged in the task of good works in general for their own merit and the greater glory of the countries they represent, and, incidentally, the furtherance of " the aggressive designs of foreign imperialism ". And this is a picture very repugnant to the fervent nationalist of the post-war era. Even the Christians, who would not fully share this view of missionaries, resent the implication of inferiority implied in the expression; for after all the Church in a country like China has a hundred years of history behind it and, although the country is vast and the national Church small, the Church no longer feels itself to be inferior to other Churches of the world. The accepted talk of "sending" and "receiving" Churches is patronage of a most unwelcome kind. So it will do us no harm to submit the missionary movement to a dose of Communist-style self-criticism !

* * * *

The achievements of one hundred and fifty years of modern missions are monumental. Throughout the world may be found universities, medical colleges, hospitals, leprosy colonies, orphanages, institutions for the blind, and a variety of other institutions which were established and maintained as the result of the vision, intiative, and financial generosity of Christians in the Western world. Hundreds of millions of pounds have been poured out and some of the finest scientists, doctors, scholars, and administrators have dedicated their lives to helping the under-privileged people of the world. The fruit of their work is seen today in the large numbers of men and women who have passed through the Christian schools and universities and who are now holding influential positions in the government or educational institutions of nearly every country in Asia and Africa. Quite clearly, if it is ever right to be so, the older Churches do have considerable reason to be proud of those accomplishments.

But their very success has revealed a serious blind spot. The magnitude of the material benefits conferred has too often obscured the paucity of the spiritual results achieved. Great Britain is full of Africans educated in mission schools but very few of them are convinced Christians ! And visitors to Africa cannot fail to note the generally low educational standards of the clergy in the Christian Church. Mission-educated leaders have not on the whole found their way into the Christian Church. While European governments have been very ready to grant heavy subsidies to missions that are prepared

to staff and manage their educational, medical, and other institutions for them, their motives have been the advantage of African nations, not of the Church, and the state not the Church has reaped the fruits of mission schools.

It was the same in China. Its four or five Christian universities turned out well-trained men and women in their thousands. But there are proportionately far more graduates working for the Communist or Nationalist governments today than are found in places of leadership in the churches. Mission education and medicine tended to become ends in themselves. By comparison, the humdrum task of building a living church has been dwarfed. It was always comparatively easy to recruit educators and doctors, often on a short term basis, to staff the institutions, but desperately difficult to find men with the evangelistic passion, the theological equipment, and the missionary vision for " church work ". In the eyes of the Christian public at home, moreover, there was always glamour in the medical and social work of missions; there is nothing like the appeal of the leper, for instance, to stir human sympathy and to loosen the purse strings. But the public sees nothing thrilling about mere church work and it is hard to arouse any enthusiasm about this primary and fundamental work of the Church.

Most people would agree that education and the care of health are primarily the function of governments and not of voluntary agencies. Where governments do not provide these facilities, it is proper for missionary societies to provide them as a temporary measure; some would argue, however, that as soon as possible the government should take over such institutions. In Communist, and often in violently Nationalist countries, the government takes over in any case without being invited ! The very desirable result is that missionaries and money are released to further the primary task of evangelism and church building. None will deny the vast amount of good that has been done and the goodwill built up through missionary institutions all over the world, but it is seriously open to question whether the missionary programme has not been hopelessly off balance in this matter. It would seem that far too large a proportion of the available human and financial resources have been diverted to institutions which have produced an all too inadequate result in terms of the Church. It is common observation that where mission institutions are largest and strongest, the local church is usually weakest. And where, as sometimes happens, mission institutions have to close down for financial reasons or for want of personnel, the local church also disappears. Assessed by Biblical standards, such work, however impressive in appearance, is a failure. The Apostolic goal was the establishment of vigorous, self-reliant, and missionary-hearted local Christian communities wherever they went. Institutions, therefore, are to be judged by the extent of the contribution they make to the establishing and upbuilding of strong, independent churches.

* * * *

The great denominational missionary societies and the Bible Society

were founded in the last decade of the eighteenth century. They have thus grown up during the heyday of Western imperialism. They gained access to inland China, for example, as the result of " unequal treaties " forced on China by an arrogant British Government. In India, British missions enjoyed the prestige and advantages of being associated with the ruling power. In Africa, missionaries like Livingstone pioneered the interior and paved the way for the rise of British colonialism there: in Africa more than anywhere else government and missions have shared with colonial administrators the " white man's burden ". With their superior technical knowledge and equipment, and with a genuine sense of responsibility to the underprivileged and backward nations of the world they have gone forth to do as much good as they can and to improve the human lot of primitive races and of oriental peoples alike.

And they have succeeded. But the prestige enjoyed by missions and the nature of their task seemed almost inevitably to demand a paternal attitude to the " lesser breeds without the law " ! To the latter the missionary was " father and mother ": he was " bwana " to the African, " sahib " to the Indian, and " tuan " to the Malay. Everywhere people kowtowed in the presence of this superior person ! And in general he accepted this in a spirit of often unconscious condescension. As a matter of course the missionary lived in lordly style compared with the people around him. As a rule, his home was barred to the people—except for his retinue of servants ! Mission compounds in China were often walled about and constituted an American or British acre into which Chinese were not admitted. There, the tired missionary could escape from the dust and the din to his luxuriously appointed foreign home ! The missionary, unlike his Master, thus failed to identify himself with those whom he came to save. He did not empty himself of prestige and power. He did not take the form of a servant. He did not humble himself. No, he clung to his rights and privileges: he lived in comfort, often more comfortably than had been his custom at home, with all the servants he needed and a few more. A modest salary according to home standards set him up as a comparatively wealthy man on the mission field.

No doubt about it—in the " good old days " before the last war, life for many a missionary was very delightful. In those days the natives accepted the way missionaries lived and their attitude of superiority to all around as the normal thing. This attitude didn't seem to matter much provided the sick were healed and the illiterate taught.

Then came World War Two. Any prestige left to the Western nations after the First World War was shattered by the Second. The sight of Christian nations fighting each other to the death was not an edifying spectacle seen through the eyes of peace-loving Buddhists and Hindus. Buddhism obviously had something better to offer than Christendom ! Moreover the military might of the West was shown to be a myth when Japan defeated the combined armies, navies, and air forces of the United States, Great Britain, and France. It didn't matter that that defeat was eventually turned into victory. The damage had already been done.

Propaganda for liberation from Western domination was tremendously effective in the years following the disasters of 1941 when the Japanese were in control of the whole of East and South East Asia. Though a Western victory was eventually won, it could not quench the flames of nationalism. The right to govern themselves badly, rather than to be governed well by foreign nations, was insisted upon. And so India and Pakistan became separate and independent nations within the British Empire. Burma contracted out of the British Empire. Indonesia fought bitterly and successfully for complete independence outside the Netherlands empire. The Philippines were immediately granted full independence by the United States. Malaya obtained independence within the British Empire. Vietnam, Cambodia, and Laos in bloody battles threw off the yoke of France. Singapore has won internal self-government. In the Middle East and North Africa, British and French power faded as the new and independent states of Syria, Lebanon, Jordan, Israel, Libya, and Tunisia obtained freedom from their former colonial rulers. For forty years the whole of Africa has been rushing headlong into a new age. Sudan and Ghana are already masters of their own fate. Nigeria is soon to follow, and there is a long waiting list of other states impatient for the day of full independence from white domination, whether it come by peaceful negotiation or by violence.

* * * *

This strong desire for independence at any cost deeply affected Christians too. Ask the African today what he thinks of missionaries and their traditional attitudes. Any African in London will tell you and you'll be shocked ! Ask any Chinese about the way a great many missionaries lived and acted in their luxurious " No Chinese Admitted " compounds and you will feel ashamed. The Indian will be frank in asserting that the traditional " mission compound " organization is utterly repugnant to him, for it perpetuates the atmosphere of the colonial era with the white missionary still at the hub of the wheel and everything else revolving around him ! It is an alien organization which tends to remove the Indian Christian from the stream of Indian life instead of sending him back into it as a witness for Christ.

To the missionary used to the " good old days " the times may seem to be out of joint. But the truth is that the missionary is at last being cut down to size. He must confess that his former attitudes to the African and the Asian were not only unwise but un-Christian. His patronage and paternalism may have seemed to suit an earlier stage in the history of missions but it is completely anachronistic today. The young clergyman can no longer hope to become a colonial bishop ! That privilege is now reserved for the African and the Asian. The experienced educationalist can no longer take it for granted that he will one day be the headmaster of the mission school. That, too, is reserved for his national brother.

The missionary of 1960 should start out on his career by studying the pattern of the ideal missionary in the second chapter of the Philippian epistle. He must be prepared not merely to talk about service but actually to become a servant to his national fellow Christians,

willing to do the menial tasks while his black or brown brethren move into the limelight. His home must be open to all alike. He must be prepared to live and sleep and eat with his African or Asian brethren. He must treat them as his equals. He must know what intimate spiritual fellowship with his fellow believers of another race means—fellowship stripped of all hypocrisy and camouflage, a fellowship characterized by the humility which is willing to confess, where necessary, to his national colleagues faults and failings, sins and shortcomings. Somehow, the old type of missionary no longer seems to fit into the world of the 1960's. The missionary of today and tomorrow must take a closer look at the Pattern Missionary. Christ-likeness means more than being kind to people and conferring certain favours upon them !

* * * *

Too much missionary work has been empirical rather than Biblical. Because certain methods and practices have grown up with the Church at home it has been assumed that they will be equally appropriate to the Church overseas. This has been the cause of great weakness and much misunderstanding. To export a British system of worship and church life with all its trappings is asking for trouble as the Rev. Roland Allen, a former S.P.G. missionary in North China, has so trenchantly pointed out in his prophetic books *Missionary Methods, St. Paul's or Ours?* and *The Spontaneous Expansion of the Church.* Our wholesale export of foreign denominational systems has not unnaturally created the impression that the Christian Church is just another rather mystifying foreign institution, an exotic culture ill-suited to the life and culture of other than European nations. The very names of the denominations were, in China, reproduced phonetically, using a meaningless jumble of Chinese characters ! The architecture was usually foreign in style. The hymnology was largely a translation of foreign hymns and sung to foreign tunes, difficult to Chinese lips and painful to Eastern ears !

It is not surprising therefore that, with the upsurge of nationalist sentiment, there has been a deliberate reversion to native cultures at the expense of what appeared to be a form of European culture. For Christianity has become associated in the minds of Asian and Africans with European civilization. And so, to stimulate nationalist enthusiasm, it was necessary to revive native cultures in order to cultivate a strong nationalistic spirit. This is the explanation of the familiar " resurgence of eastern religions ". It is not that there is inherent in these religions any spiritual power to account for their revival, but the simple truth is that eastern governments—even Communists—have deliberately sponsored, encouraged, and even financed Hinduism, Buddhism, Islam, and Shintoism as being the true native cultures. This gave a strong support to the campaign to free eastern nations from all attachment to or dependence on the West.

We need therefore to carry our self-criticism a stage further to discover to what extent our methods of the past have been misguided or mistaken. A closer look at the Book of Acts will take us back to first principles, and a study of one case history will guide our thinking.

In Acts xx St. Paul bids farewell to the leaders of the Ephesian church. He would not have been human if he had not contemplated this parting with emotion, but at the same time he could look back with satisfaction on his work at Ephesus—a work which in a pagan city had established a strong church, having spiritual leadership and evangelistic zeal on a completely self-reliant basis. He had so worked as to eliminate himself ! In declaring unto them the whole counsel of God (v. 27) he had fully discharged his responsibility and whatever the future dangers threatening the church (v. 28) he was able to commit them confidently to God alone (v. 32).

In recent years also, missionaries have been forcibly detached from the churches they founded, notably in China. The future may well see similar events transpire in other lands of Asia and of Africa. Happy the missionary who has his eyes on the day of his departure and who therefore labours to establish the kind of church which he can leave with the certainty that his task of establishing a fully self-reliant, or, rather, God-reliant church has been completed—a church strong enough to weather all the storms that threaten in the world of today.

* * * *

And this leads us back to Paul's initial work at Ephesus in Chapter xix. On his first arrival he found a group of nominal converts, hopelessly ignorant of the first principles of the Christian life ! The possibility of the early evangelization of the province of Asia, of which Ephesus was the provincial capital, then seemed hopelessly remote. The same could be said of many of the churches on the mission field today. But St. Paul was not dismayed. He put into action a carefully staged programme. (1) He concentrated on the nominal nucleus with the result that they were soon rejoicing in a vital experience of Christ—verses 1-7. (2) With the co-operation of this nucleus, now aflame for Christ, the Apostle conducted a three months evangelistic campaign in the Jewish synagogue with the usual results—genuine conversions and bitter opposition—verses 7, 8. (3) St. Paul did *not*, at this stage, go on elsewhere to conduct further evangelistic campaigns, but hired a local school building and conducted a two year course of instruction in the Scriptures—the prototype of the present day Bible School or Theological College. Note that this was not a continuation of the evangelism but specifically instruction for " disciples "—verses 9, 10. History shows that evangelism divorced from instruction can have the direst consequences. The spiritual training of leaders holds the highest priority today ! (4) During the course of the two years' instruction, the whole province of Asia, including the busy provincial capital, was completely evangelized—" all . . . in Asia heard the Word, . . . " Since Paul was daily and systematically teaching the disciples in Ephesus, this work of extended evengelism was not his work. It must therefore have been carried out by the newly won converts, none of whom had more than three years' Christian experience and some much less.

This fact throws light on the substance of the Apostle's teaching: among other things he must have urged on them the importance of

world evangelization, he must have taught that this was the responsibility not of the apostles (the missionaries) only but also of the local church, and he must have instructed them in the necessity of a systematic plan for evangelism. In this way the result which had seemed so improbable three years previously, was actually achieved: a limited area was completely evangelized in this comparatively short time. Only then did Paul move on. But the thing to notice is that he did move on, resisting the strong temptation to stay in such a strategic and needy centre of commerce and culture to help, guide, and advise the promising young Church.

This is the pattern which the Church has forgotten or ignored in favour of a now discredited method of work. For quite frankly the " mission station " is discredited in the eyes of national Christians and non-Christians alike. The mentality it represents is no longer appropriate to the new era into which the world is rushing headlong. It savours of the old, outworn colonialism. The mission station cannot be other than a missionary dominated set-up. How can the control of a mission station be transferred to nationals ? This can only be done with a church ! The New Testament concept is that of a local church planted in the first instance by the missionary, instructed for a limited period by the missionary but then, as soon as possible, entrusted with responsibility for its own organization, finance, and leadership and for the continuing evangelization of the area in which it lies.

The mission station is also a settled and static concept. Its location may originally have been quite arbitrary and today be remote from the actual centre of spiritual activity. Locally the response may be negligible. It has become a stagnant backwater ! And some unfortunate missionaries find themselves very reluctantly acting as caretakers of mission property rather than carriers of Good News ! As one missionary put it, " I came out to the field standing on the promises and now I find myself sitting on the premises !" Furthermore, settled mission stations have seriously militated against the mobility of the missionary, which is so essential if the world is to be evangelized. There are mission stations which were established fifty, seventy, and even a hundred years ago. The local church remains weak because the national leaders are overshadowed by their missionary colleagues and deprived of leadership, while there are areas not so very far away still unevangelized because the missionary is tied to the station and the church has never seen the vision of its own responsibility to evangelize: this it has thought of as the missionary's task !

The fact is that the " mission station " is not only an anachronism in 1960 but a serious hindrance to world evangelization. The sooner foreign missions face realistically the problem of this embarrassing legacy from the past the better for themselves and the better for the national churches. One large missionary society, which was one of the biggest losers in terms of property of every kind in the withdrawal from China, profiting from the experience, has made it a policy in its new spheres of work never to build " mission stations " on the old pattern but to depend on rented property or buildings put up for the missionaries by the local people at their expense. Exceptions are made in the case of hospitals and business centres in large cities. This

practice makes it possible for the missionary to move on without any difficulty should a selected place later prove to be either unresponsive or unsuitable as a centre for a developing work. It also makes it easy for the missionary to leave just as soon as the church has reached the stage when it can manage on its own. It also enables the missionary to live close to the people under similar conditions and on friendly terms. In short it ensures a large degree of mobility, flexibility, and simplicity in the work and close identification with the people.

* * * *

But there is more to the Ephesus pattern than an example of how a missionary should set about planting a local church. If Paul had imagined that he was personally responsible for the evangelization of all the people in Asia, he would probably have taken many years over the task. The only way to ensure the task being accomplished speedily was for it to be done through the local church. And a cursory study of the available statistics of unmet need and western missionaries to meet that need reveals at once that the task as commonly understood could not possibly be encompassed within the foreseeable future—if at all. How could twenty thousand white missionaries operating from bases in Europe and America hope to carry the Gospel to every creature when we are told that two thirds of the world's population—(sixteen thousand million) is completely unevangelized and that the world population is increasing annually far more rapidly than the Church is growing?

To state the question is to answer it. It is impossible! We must therefore conclude either that the Risen Lord's Commission to the Church was just an unrealizable ideal or that the Church's method of setting about the task has been hopelessly mistaken. We have only the second alternative to accept. And if Paul thought of his task as one of planting self-extending churches rather than personally reaching every creature (as in Ephesus and in Thessalonica, *cf.* 1 Thess i. 8), why have the Western Churches thought in terms of evangelizing the world from western bases with western personnel, western finance, western initiative, and using western methods? It has been all too common for western missionary societies completely to ignore and by-pass national churches in their enthusiasm to evangelize. If we understand the mind of the great Apostle aright, he had a picture of a world dotted with living churches, each actively evangelizing the areas around. These churches would be so distributed as to ensure that no individual in the world was out of range of the evangelistic outreach of a local church.

The only reason why the Gospel has not long ago become available to every creature in earth's remotest bounds is that the Church has not carried out this programme. It has been a bad sower. It has scattered its seed too thickly in some parts of the field and too thinly or not at all in others. The picture today is of heavy concentrations of churches in some areas and vast areas without any churches at all. The urgent and immediate task of the church is therefore to plant churches where none at present exist and so, as speedily as possible, to bring every part of the human race within earshot of the Gospel.

This is surely what was meant by the slogan used at the Lambeth Conference: " The whole church taking the whole Gospel to the whole world." Note the emphasis on " the whole church ". It emphasizes what has been said that the task is not the prerogative of the " older churches " nor of the white missionary alone. It is the task of the whole church in its every part and every local representation. It is as much the task of the small, poor, bush church in central Africa as of the wealthy, packed parish church in London's West end. It is as much the task of Japanese as of German Christians. In fact there are today Japanese missionaries in Laos, Indian missionaries in Singapore, Chinese missionaries in Japan, South Indian missionaries in Nepal, and Philippine missionaries in Thailand. And this leads to one final comment: if the task is to be speeded up to the necessary extent, we must not only revert to Biblical methods and patterns and recover a New Testament passion and enthusiasm, but we must also close our ranks to a far greater extent and secure a large measure of co-ordination in the work of societies which work in the same areas and which have no profound doctrinal differences to divide them. It was only Nehemiah's wise statesmanship and the willingness of his rather motley and tribally distinct followers to co-operate in the building of the wall of Jerusalem that secured the achievement described in the words: " So the wall was finished . . . in fifty and two days." Our God-given task can also be finished, but only if we are ready to go back to the Bible and forward with the times !

The Challenge of Roman Catholic Missions

By Stephen Neill

PROTESTANTS are accustomed to refer to, and to be awed by, the majestic and rock-like unity of the Roman Catholic Church. A study of Roman Catholic missionary history suggests that that unity is not quite so automatic and unbroken as Protestant fears and anxieties sometimes suggest.

One divisive factor, the effects of which were felt for more than four centuries, was the *Padroado*, the right given by a succession of Popes in the fifteenth century to the kings of Portugal to control all Christian operations in the vast areas of the eastern and western worlds assigned by those Popes to the dominion of Portugal. This worked fairly well, as long as Portugal was strong and rich. Francis Xavier went to Asia as a royal missionary, supported by the wealth and prestige of Portugal. Matters changed when the Portuguese power began to diminish. The Popes felt it right to send in new Orders, and Vicars Apostolic who were not Portuguese or in any way dependent on Portuguese power. This led to some curious situations. At one period in China the non-Portuguese missionaries in China were very much between the devil and the deep blue sea. If they did not accept the authority of the Vicars Apostolic sent out by the Pope, they were debarred from exercising any ecclesiastical function. If they accepted that authority, they were cut off from the financial support of the Portuguese authorities and reduced to desperate poverty.

Many volumes have been filled with the story of the controversies between the Jesuits and other orders, From the time of Matteo Ricci in China in the sixteenth century, and of Robert de Nobili in India in the first part of the seventeenth, the Jesuits have tended towards a more accommodating attitude towards the customs and even the religion of those whom they wished to convert than most missionaries have felt to be compatible with Christian faith. Hence the bitter controversies in China over the " rites ", and in particular over the correct Chinese term for the translation of the word " God ", and in India the famous " accommodation controversy ", over the allegedly pagan practices which de Nobili had allowed to his converts. The controversy broke out about 1620; it was not finally settled until 1744.

There are signs in some parts of the world that Rome is not displeased at having a number of orders at work in the same country, and is unwilling that any one should grow too powerful. In Uganda, in the early days the only Roman Catholic mission was that of the White Fathers, who were almost all French. It is unlikely that the White Fathers viewed with enthusiasm the arrival of the Mill Hill Fathers, who are mainly Dutch and British. It is odd to look out over the city of Kampala, and to see one Roman Catholic Cathedral on Rubagu Hill,

and another Roman Catholic Cathedral about three miles away on the opposite side of the city.

It is no uncommon experience to find that the Roman Catholic missionary orders, like the Protestant missions, resemble the spokes of a wheel; they all run in to centres of direction in Rome, or in some western country. They do not necessarily have very close connections in the area in which they work.

This is particularly noticeable in areas in which the regular hierarchy has not yet been established. In Kenya, for instance, the Protestant missions have been able to agree on the appointment of a single educational adviser to the missions, to whom the government department turns when any matters of common interest arise. As yet the Roman Catholics have no single officer who can speak on educational topics for all their missions in that region.

We may note three further characteristics of Roman Catholic missions, which time is gradually correcting but which are also painfully familiar in the Protestant world.

Roman Catholic countries are very unequally engaged in the work of overseas missions. For a century the influence of the French was predominant, to such an extent that even the political relationships of the Roman Catholic Church in certain areas were deeply influenced by French policy and the French point of view.

It is still true, though much less so than a century ago, that overseas missions are the concern of a minority of the faithful in almost every Roman Catholic country.

Many great missionary enterprises of the Roman Church go back not to any official policy but to the vision and devotion of an individual. One of the most noteworthy cases in recent years is that of Cardinal Lavigerie, Archbishop of Algiers (1825-1892), who almost single-handed brought into existence the White Fathers for the evangelization of Africa.

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Yet, when we have allowed for all these details, the unity of the Roman Catholic Church, and therefore of its missionary effort, is a tremendous and impressive reality.

It goes back to a fundamental theological conviction, which was expressed by Boniface VIII in the Bull *Unam Sanctam* in 1302, that it is absolutely necessary to the salvation of every human being that he be subject to the authority of the Bishop of Rome, the Vicar of Christ. Canonists have discussed in detail the extent to which the Pope can exercise this sovereignty over those who are not Christians and in non-Christian lands. Of the fact itself no Roman Catholic is in doubt. All authority in heaven and earth has been given by the Father to Jesus Christ; on earth the Pope is the Vicar of Christ, and into his hands have been given all the authority and power exercised by Peter in the name and as the representative of his divine Lord. We have to reckon very seriously with the sense of universal mission which is implicit in the Roman Catholic outlook on the world.

This sense of mission has often displayed itself in what to us are highly unpleasant ways. The ceaseless attempts of the Roman Church over

four centuries to undermine and destroy the Church of England are more logically necessary to them than pleasant to us. The Orthodox Churches look back over a lamentable history in which the West, having first ruined Constantinople in the Fourth Crusade in 1204, and then allowed it to be captured by the Turks in 1453, has spent the years since then in taking every advantage of the political and intellectual weaknesses of the Eastern and separate Churches to wean the members of those Churches away from their allegiance to the Eastern patriarchs, and to win them to what for them is an unnatural allegiance to the Patriarch of the West. The records of Spanish and Portuguese conquest in East and West include horrible examples of the use of force, fraud, and fear to bring whole populations into the Roman Church. One might have thought that the small community on Tristan Da Cunha might have been allowed to maintain its unity. But no ; it was found some years ago that some of the inhabitants of that remotest of islands were descendants of shipwrecked Roman Catholic sailors ; so in due course a priest is landed, a number of the inhabitants are " baptized ", and told that they must separate themselves from the rest of this previously close-knit and united community.

Yet there is something to be said on the other side. When the new continents were discovered, one of the first thoughts in the minds of the discoverers was that these were new lands to be added to the kingdom of Christ. The personal habits of the *conquistadores* left much to be desired; yet the idea of conversion to the Christian faith was never far from their minds. This cannot be doubted by anyone who has looked into the records of the strange and perplexing relations between stout Cortes and Montezuma. And, when we have shuddered at the brutalities committed, we do well to recall the humanity of the regulations put out by the court of Spain for the government of its western dominions, and to remember that in Bartholomew de Las Casas (1474-1566) the western world produced one of the most humane and effective defenders of the rights of the coloured man against the white that the world has yet seen.

Secondly, this basic idea of the Roman mission leaves its traces in the kind of instruction given to the convert. To put the matter in its extreme form, the Protestant missionary tries to introduce the non-Christian individual to a Christ through whom in course of time he may be led to make the acquaintance of the Church ; the Roman Catholic tries to introduce the potential convert into a Church through which in course of time he will be brought to acquaintance with Christ its Lord. The advantage of the Roman Catholic method is obvious. Almost from the first day the convert becomes aware of the world-wide unity of the Church. He has seen a picture of the Pope, and has been told what he signifies in the life of the Church. He realizes that his missionary, of whatever race and order, is simply a servant of this one universal Church. We, by contrast, introduce our convert first to a strange and meaningless set of western initials, behind which by some process of divination he is supposed to discern the reality of the Church. Even thirty years ago the majority of Christians in Tinnevelly, called themselves, and regarded themselves as, C.M.S. Christians or S.P.G. Christians The Church of India, let alone the world-wide reality of the

Church, was something of which they had hardly the faintest conception.

The Pope being what he is in the Roman Catholic world, it follows naturally that he can, if he wishes, take action in missionary affairs no less than in any other of the affairs of that Church. The development of the indigenous episcopate in the Roman Church in modern times is due almost wholly to the initiative of three successive Popes. Benedict XV (d. 1922) put forth the Encyclical *Maximum illud* on the subject. This was followed up by the *Rerum Ecclesiarm* of Pius XI (d. 1939). Of course the Popes did not act without consultation. The hero of the new measures in Rome was Cardinal van Rossum. The hero in the field was Mgr. (later Cardinal) Costantini, who arrived in China as Apostolic Delegate in 1922. If Protestant missions have been slow to recognize the potentialities of leadership in the younger Churches, it is perhaps consoling to discover that the Roman Catholic missionaries were, if anything, slightly worse. The missionaries had little that was good to say of their flocks. When told to produce candidates for the episcopate, they produced exactly the same objections as were being made by Anglican missionaries of the same period. But in the end the Pope can always have his way. The first Indian bishop of the Latin rite in modern times, Mgr. Tiburtius Roche of Tuticorin, was consecrated in 1923, eleven years after the Anglican Bishop Azariah. In 1926 Pope Pius XI showed that he was not going to stand any nonsense by himself consecrating the first six Chinese bishops in Rome. At the present time the Roman Catholic Church has rather more than a hundred bishops of non-Caucasian origin, as against about fifty in the Anglican Communion.

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The Roman Church has not, and has never had, one single strategy of missionary work. Yet one can see over the centuries a steady development in the direction of such a strategy. The first great step was taken with the formation of the Propaganda (*Congregatio de Propaganda Fide*) in 1622 (reconstituted in 1844). The Propaganda has perhaps suffered a little from having too many things to attend to—the Roman Church has never clearly distinguished between missions in pagan countries and those in nominally Christian lands. But it has been a centre of information, training, and study more effective than anything possessed by any other Church in the world.

One can see traces of forward-looking strategy in, for example, the creation not merely of bishops but of complete hierarchical systems in a number of countries. Thus China was organized on a regular hierarchical basis in 1946, Ghana and Nigeria in 1950, South Africa in 1951. Such arrangements minister to national and local pride ; but they also help to prepare for the time, if it comes, in which these areas are cut off from all contact with their centre and have to manage all their ecclesiastical affairs themselves.

Again, a sense of strategy is evident in the contemporary concentration of the Roman Church in tropical Africa. It is clearly the Roman Catholic aim that the Belgian Congo, in the very heart of tropical Africa, should be a wholly Roman Catholic country. Already a quarter of the population of that country of twelve million people is

at least nominally Christian, with the Roman Catholics outnumbering the Protestants by two to one. The Protestants have nothing to compare with the Roman Catholic University, the Lovanianum, which has recently come into existence.

Strategic action is made possible by that discipline of the Roman Catholic Church, which Protestants profess to regard as mechanical and sub-Christian, yet which at times they are fain to envy. The Roman Catholic goes where he is sent. The missionary force is mobile, and to an extent unknown in the Protestant world can be deployed in relation to changing situations and needs. There may be criticism of the quality of some of the Roman Catholic missionaries; as with the Protestants, missionaries in their isolation tend to fall behind the times and to become fixed in methods that are no longer appropriate. But it is just the fact that in certain areas Roman Catholic missionaries outnumber all the Protestants together by ten to one. The old Protestant advantage in the rapid creation of an indigenous ministry is being done away, as the Roman missions increase the number of their indigenous priests and sisters.

It is an odd fact that the Roman Church, in some ways the most international body in the world, has not managed for 436 years to elect a non-Italian Pope. Some thought that in 1958 this long-standing tradition would be changed, but the cardinals voted true to form and chose Cardinal Roncalli. Yet in other directions the Church has moved steadily in the direction of a genuine internationalism. Pius XII for the first time gave the College of Cardinals a non-Italian majority, which continues. The College includes a Chinese and an Indian—the expectation that Mgr. Kiwanuka of Uganda might be the first African Cardinal was not fulfilled in the first set of appointments made by the present Pope. The dominance of France in Roman Catholic missions is a thing of the past. The most notable development of recent years has been the entry of America into the field. Every year the great centre at Maryknoll is sending out into the field a number of intelligent, passionately devoted young men, trained in the most modern methods of evangelistic work and Roman Catholic controversy. The wealth of the American Roman Catholics is considerable; years may pass before we see an American Pope; but certainly a new and great force has entered into the missionary scene.

Roman Catholics are taught to be loyal citizens of their own country; this makes their situation, like that of the Jews, peculiarly agonizing in time of international war. But there have been examples in recent years of a central Christian loyalty transcending the purely national, when the two seem to come into conflict. Under Communist pressure there was a real danger of schism in China. It is known that two or three bishops have been consecrated without the consent or approval of the Vatican. The surprising thing is not that this has happened, but that apparently the schism is so small. As an international body, the Roman Church in China has been specially exposed to the venom and malice of the Communists: there have been many martyrdoms; yet it seems certain that the vast majority of Chinese Roman Catholics have remained faithful to their Church.

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What are non-Roman Catholic Christians to make of all this?

In the first place, they had better look at the situation quite realistically, and consider what lessons are to be learned from it.

We have to recognize that in many areas relations between Roman Catholic and non-Roman missions are about as bad as they could be. For this there are a great many reasons; but, whatever the reasons may be, it is not an edifying spectacle for the non-Christian world. It is true that Roman Catholics, entering a territory where other Churches have long been established, tend to speak with the utmost contempt of the existing Churches. But it is also true that some of the extremer Protestant missions, entering Roman Catholic territory, have started by engaging their hearers in debate on the perpetual virginity of the blessed Virgin, as though this had anything to do with the doctrine of salvation, and as though the best way to gain a hearing was deeply to offend the sensibilities of the hearers. The best elements on both sides genuinely desire a better relationship. It may not be easy to establish; but we might do well to remember our common danger. In Egypt the pressure of the government in matters of education led to the formation of the committee on co-operation, of which the chairman was a Roman Catholic bishop, and to which almost every Church and mission in the country adhered.

We do well to take note of the fact that on the whole the Roman Catholic missions are at every point defeating the Protestant. At the moment they are showing quite extraordinary success in entering in precisely at the points at which the Protestants had regarded themselves as safe and strong. For instance, the work of the Rhenish Mission in Nias, an Indonesian Island, was extremely strong; rather more than half the population was Christian, and no other mission was at work. Now the Roman Catholics are strongly established; it is not to be supposed that they will limit their activities to converting the small remaining pagan population. Basutoland had been for a century the sphere of the Paris Mission, which had worked heroically, contending always against shortage of staff and limited financial resources. Now Basutoland, a High Commission territory in South Africa, has been very heavily staffed with French Canadians—who speak French like the French missionaries, but have the advantage of belonging to the Commonwealth. It is reported that the Roman Catholics plan to make Basutoland the centre for the Roman Catholic University of South Africa.

For a century, Protestants had been well ahead in education. The Roman Catholics had done much less in this field, and had concentrated mainly on the education of the priesthood. In consequence the majority of the prominent Christians in Asian and African lands were non-Romans. Now all that is changed. In many Indian cities the great Roman Colleges tower over their non-Roman rivals. Premier Diem, the Prime Minister of Vietnam, is likely to be the first of a great series of Roman Catholic statesmen in the newer nations of the world.

Rivalry with another Church is never a good ground for any kind of Christian action. But on the whole the non-Roman missions seem to be entirely unaware of the situation, or, if aware of it, to limit their activity to petulant complaints of the advantages enjoyed by the Roman

missions. Unless they wish just to hand over the whole of the non-Christian world to the Roman Catholic Church, it seems that they would do well to wake up, and to take some of the measures that commonsense would appear to dictate as essential, if they wish to survive.

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In the first place, the Church must come back as a central part of Christian teaching, and at a very early stage of Christian instruction. This is in line with the best of modern theology, in which a renewed attention to the doctrine of the Church plays so important a part. Practically it is essential. In the stress of the modern world divided Churches simply cannot stand. Even very simple people in out of the way parts of the world have heard of the United Nations. They are aware of the unity of all mankind. They must be taught from the start not to regard themselves as Finnish Pentecostalists or Norwegian Baptists, but to know that they form part of one great world-wide fellowship of the people of Christ. To those who have been brought up in the wrong way the Roman Catholic argument about the one unchanging Church with its visible centre in Rome is tremendously appealing; at present what we have to offer is very thin and poor by comparison.

We may well learn from our Roman brethren the absolute necessity of a strategy; and strategy demands study and a full possession of the facts. When I was a boy there was a great deal of talk in missionary circles about the Muslim menace in Africa. With the tremendous growth of the African Churches the missionary forces had perhaps so much to do inside the Churches that they had not much time to spare to look outside. Now once again the cry of Islamic penetration has been raised. Tribes which twenty years ago were completely open to the preaching of the Gospel have now been so thoroughly, though perhaps superficially, Islamized that the entry of the Gospel has been made immensely more difficult than it would have been a generation ago. There are hundreds of tribes still untouched by either the Christian or the Islamic faith. They ought to be reached at once by effective missionary work, carried on by African missionaries if possible, if not, by western forces preparing the way for the coming of the Africans. But where are these tribes? There was a good deal of general talk at the All-Africa Church Conference held at Ibadan in 1958. But it was clear that the non-Roman Churches had never made an accurate study of the situation, did not know where open doors were likely to close in the next few years, and had not even the rudiments of a strategy for meeting the situation. An expert has at last been appointed, forty years too late, to look into the matter.

If the Protestant missions are to become effective in the modern world, they will have to face the necessity of abandoning some of their dearly treasured autonomy and sovereignty. "Like a might army moves the Church of God", we sing cheerfully. But there is only one Church which moves like a mighty army; the rest advance with the dignity of a rabble of camp followers, and their effectiveness is about in proportion to their lack of discipline and planning. According to the latest figures, 357 foreign missionaries are crowded into the little territory of Liberia, which has perhaps a million inhabitants (one-and-a-

half million say the encyclopedias, but this is almost certainly an overestimate ; no exact census has ever been held). Wonderful opportunities were lost in Indonesia after the war, as for instance in the island of Timor, where a great mass movement was taking place among simple people, and the small handful of indigenous pastors was allowed to carry on unaided by any missionaries whatever (a few have entered from Australia in the last few years). In some areas it is certainly right to hold on, though conversions are very few and God's time of blessing seems not yet to have come. But the missionary historian must needs weep, as he turns up the records of movements which never came to anything or mass movements which died away into stagnation, just for the lack of the few workers who would have made all the difference, if they had been there at the critical moment.

The tragic thing is that the non-Roman missions have at their disposal an even better instrument than the Roman, if only they would use it. The International Missionary Council has never been allowed to develop as an effective servant of the Churches. Yet in the almost forty years of its existence it has gathered an immense amount of reliable information. It publishes the best missionary review in the world, the *International Review of Missions*. It publishes every year in January the best survey of the world Christian situation produced anywhere. Its missionary bibliography over the years makes possible research on almost any missionary question And there it ends ; the missions hardly ever make use of this admirable instrument for sensible or strategic planning of their work.

But the younger Churches themselves may make it impossible for this foolish incompetence to continue. The recent session of the East Asia Christian Conference, held at Kuala Lumpur in Malaya in 1959, made it plain that the East Asia Churches are now going to take things into their own hands ; the battle for freedom from the missions and equality with the older churches has been won ; they now feel themselves free to look around and to plan for the evangelization of their countries. Their thinking and planning may still be highly amateurish; and yet they may drive the western missions to do what they ought to have done on their own initiative long since, and to agree to some reasonable measures of co-operation and common planning.

But of course such planning does not touch the heart of the evil. The only answer is in the organic union of Churches. We go on talking to our converts in these lands about the beautiful unity of the Church. They would like to see it. The more they know of the western divisions that have been thrust upon them the less they like them. This does not mean that all Christians in Asia or Africa are ready at once to unite with one another ; we have done our work far too well for that. They are as deeply Anglican or Presbyterian as we are. But in South India and elsewhere they have shown the way, and only plead that their friends in the older Churches will not stand in their way, as they move forward to fresh and perhaps perilous experiments.

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To the non-Roman churches of the west the immediate challenge is to a recovery of that world-sense which the Roman Catholic so amply

enjoys. The Student Christian Movement grew to greatness on the basis of the famous slogan, " The evangelization of the world in this generation ". That may seem naïve and over-optimistic today ; but it drove out thousands of the best students in the universities of the west to life-long missionary service. We seem to have fallen into a state of timidity and tameness. It is true that there is far more to be done in western lands than can be done by all the available Christian forces together. It is true that we all have a guilty conscience—this is the great success of the Communists ; they have given us all a guilt-complex about colonialism and imperialism and all the rest of it, so much so that many of our younger people doubt whether the west has any values that are deserving of preservation. The moment is not favourable for a new and ringing missionary challenge.

And yet there is a certain aggressive element in the Gospel, without the affirmation of which it ceases to be the Gospel. If the words of Jesus Christ are true, nothing else can be true in anything like the same way. If our word is the word of God unto salvation, then we cannot deny to those who have never heard it the opportunity to hear, to be convinced, and to believe. Of all this our Roman Catholic friends are fully convinced. What the non-Roman Churches need above all else is a recovery of confidence and courage, a willingness to take seriously and to act on the things that they all say that they believe.

The Gospel and the Muslim World

By Kenneth Cragg

"HOW funny," said Alice, when she first began moving towards her wonderland in the heart of the earth—" how funny to come out among the people of the antipathies!" Antipodes, of course, was what she meant. But there is sense even in the slip of her tongue. The mere roundness of the planet, after all, does not make much difference to humanity, even if it reverses the seasons. There are more striking and exacting divergencies among men than just the state of being " down under " to each other.

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" The people of the antipathies " is perhaps a fair description of Muslims from the Christian point of view. The world that is shaped by the Qur'ān disagrees, in essential ways, with crucial elements of Christian conviction — the capacity of God for love in sacrifice, for example, and the feasibility of Divine intervention in the human scene, and the redemptive dimensions of man's remaking. For all these integral meanings of the Gospel there is a prompt and steady antipathy in the Muslim mind. At the heart of our worship is the sacrament of a Cross which, in Muslim view, was never consummated. We live, as Christians, by the assurance of a Divine advent among men from a heaven, which, as Islam conceives it, admits of no such costly venture. These central discrepancies in the Muslim-Christian account of things are accompanied in other and more superficial realms by traditions of " otherness " and estrangement, historical, political, and cultural, which numerous contemporary factors have tended to exacerbate. Though our concern, in what follows, is with the deeper themes that belong to theology, it is well to be alert about the alienations that belong with politics, and current history.

Antipathies, then, sundering us further than the antipodes ! Yet we cannot really broach them, unless we have the whole in focus. There is far, far more in common than ignorance sometimes supposes. It will hardly do to be as naïve about the antipathies as Alice was of the antipodes when she talked of meeting people who walked with their heads downwards ! No mission is served by missing our capacity to be alike. For one thing, there are the multiplied problems of the modern world, which more and more we share in common. There is the increasing single denominator of technological development. The peoples of the 20th century share more predicaments in common than those of any previous generation. The big external facts of our time, nuclear power, space exploration, population pressure, tolerate few immunities or seclusions. New nations participate in the same patterns of political evolution as those of the peoples whose control they have repudiated. Problems of state and of society are recurrent in new situations: the independence of the parts matches the interdependence of the totality. The great religions of the world are thus very deeply involved in the growing sameness of the external circumstances which provide the current context of their respective cultures.

Deeper, if less spectacular, is the unifying fact of human nature. " If you prick us do we not bleed?" cried Shylock in his passionate protest against the Gentile denial of his membership with man. It is a truth which we all too often overlook. What is valid in our abstract contrasts is so often unrelated in our thoughts to what is common in our concrete condition. The psychology of temptation, the menace of hypocrisy, the tyranny of opinion, the fear of the unknown, the frailty of the ordinary, the barrenness of formalism — all these are universally reproduced *mutatis mutandis* whether it be in mosque or church or synagogue. Man in his mortality and finitude is the same creature whatever the colour of his skin or the language of his fathers. The elemental human problems of life and death, of sickness and sorrow, of frailty and fear, press equally upon all races in the sense that they establish a kinship of creaturehood whenever their mutuality is felt and explored. " Equally " is, of course, a false word in this context if we fail to remember that for so many in the west the *incidence* of human tribulation is softened by the amenities of science or the conventions of a protective civilization. But where, as in " the kingdom of heaven," the essential fellowship of the human family, within its single experience of moral finitude, and across the artificial barriers of technology, is confessed and accepted, we have a basis of relationship abiding through all antipathy. Christian medical and social ministry in Asia and Africa is simply the active recognition of a common humanity in fulfilment of the law of Christ. In so far as it conforms to that law it proclaims a " sympathy " (in the deepest sense), a fellow-manhood, which is the only sure context of the " antipathies ". The Gospel in the Muslim world is not only a doctrinal encounter: it is a spiritual ministry: it is a steady proceeding upon the Gospel's account of men in their relationships. It is a being the good Samaritan before, during, and through, all discussion, however urgent, about the reality of the heavenly " Samaritan " and the personality of the Teacher of, and in, the parable.

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Yet the criteria and the grounds of such relationships, actively expressed in human ministry, inevitably bring us back to doctrine. " We love, because He first loved us." The compassion the Gospel teaches cannot be divorced from the compassion the Gospel tells. In the end what makes us effectively and responsibly " fellows " with all men is the fact that God, in Christ, is effectively and responsibly " fellow " with us all. All Christian initiative to serve springs from, and lives through, the Divine advent to redeem. Responsive love among men only stands in a responsible love from heaven. And what are the Incarnation and the Cross but God's action for man's remaking, responsibly undertaken in vindication of the Divine sovereignty and in expression of the Divine nature? So there can be no conspiracy of silence about the acts of God, about the definitive Gospel of which all else is active illustration. Whatever our personal or institutional context of Muslim-Christian relation (and there are many changing patterns), this witness about God, in Christ, is the ultimate concern, and in the final sense of the word, the ultimate " controversy ". And how

appropriate that is to Islam, which in the final analysis is a system standing in, and deriving from, an account of God.

No intelligent Muslim can complain about a relationship which proposes to take his own Islamic convictions, about Divine unity, Divine sovereignty, and Divine compassion, utterly seriously and realistically. It is just this which any adequate evangelical Christian relation to Islam is necessarily doing. The concepts of incarnation and grace, which he greets with such antipathy, are, in the Christian scheme, an indispensable part of just those convictions about unity, authority, and mercy which he most cherishes. How odd it is, then, that what motivates the Muslim thinker in rejecting the Gospel should not have been geared to understanding it ! How odder still that the Christian Church should have missed, in its spiritual trusteeship, the immense assets in the Islamic grounds for anti-Christian " prejudice "! There are deep senses in which the very stumbling-blocks have the possibility of becoming stepping-stones. Even antipathies presuppose affinities.

Since we cannot be comprehensive, let us study a theological relation between the Gospel and the faith of Islam in two areas, namely Incarnation and the Divine Unity, and the Cross and the Divine Mercy. Here we are clearly at the heart of what is elemental to each faith. In this way we may hope to illustrate the Christian attitude to Muslim antipathies and the sense in which they may become in fact occasions of interpretation.

The Christian understanding of Christ is anathema to Islamic theology, whose veto on the Sonship of Christ is second nature to almost every Muslim, however illiterate or untutored. " Exalted be God above all that ye associate with Him ", he cries, echoing the Qur'ānic repudiation of such " pretensions " on the part of Jesus or His disciples on His behalf. " Messiah never scorns to be a servant unto God ", and so he never " pretends " to be a Son. (*Surah* iv. 173) The verse is a useful one, bringing together as it does the same Son-Servant theme as Philippians ii, with the immense difference that whereas, in the latter, " the servant " is positively and necessarily the Son (by virtue of a redemptive mission such as only the Son could accomplish), in the former Messiah's readiness humbly to serve God *ipso facto* excludes his desiring or holding any other status. The misunderstanding could not be clearer. It is plain that by " Son " the Qur'ān supposes some usurpation, some assertion, some failure in obedience, the erection of a rival authority to God's. There is plainly no awareness of " Sonship " as being within the fulness of Divine relation to human need and so within the fulness of the Divine being.

By virtue of this unawareness of God in Christ, of " the Son proceeding from the Father " as the Divine action moving by the Divine intention, Islam finds a Christian Christology incompatible with its basic assertion of the Divine Unity. It becomes, in Muslim view, a piece of that very *Shirk*, or alienation of the Divine to the non-Divine, which, in polytheistic form, Islam was generated to denounce and extirpate. Yet, properly understood, that Christian Christology of " the Word made flesh ", of " the only Son ", is the perfect expression and safeguard of that Unity. God, in the Christian scheme, comes

redemptively from Heaven, only because He remains meaningfully within it.

* * * *

Our first great task, then, is the proclamation of the Incarnation as happening within the undivided Unity of God. And really grappling with this issue brings us great enrichment of Christian wonder and awe, out of which the witness of acts of comparative theology becomes both a benediction and a joy. We may, perhaps, move into it by considering how the word " God " (or *Allah* in Arabic) does not denote a genus or a class, of which there are other participants. The word " God " is absolute and singular, and cannot possibly be a generic word. (True: we refer to " gods many " but then we have pseudo-deities in mind, or false conceptions of God. Islam cannot be supposed to be affirming " gods " when, in the *Shahadah*, or confession, it mentions them to deny them being: " There is no god except God ".) God Himself is one, and cannot be otherwise. So the word which denotes Him cannot sustain a plural. Islam would certainly agree with all this Christian theology: it says the same emphatically. Its own word *Allah* is grammatically and ontologically only and always singular.

Now when Christians speak of the Father, Son and Holy Spirit as God, they do not mean that these are generically " God "—i.e., that they are each representative of a genus. We mean that they are identically " God ". There is of course no other illustration of this situation, precisely because God is One.[1] But, unhappily, so much, perhaps all, Muslim polemic against Christian theology at this point, has taken the terms, God the Father, God the Son, God the Holy Spirit, as if they were each generically God, which the very notion of God, as we have seen, explicitly excludes. They are God identically. Why then the discernibility of distinction within an identical predicate? Is not distinction, in any sense, implying that " God " has in fact become a generic predicate? The question, did Muslims in fact so formulate it, would take us right to the heart of the intelligible suspicions about the Trinity they feel. The answer is that the discernibility (as distinct from the fact) has to do with our experience of Who God, in His singular indentity, is. Knowledge of God, the more so since He is absolutely One, must necessarily be experimental. It must be a knowledge of reality, not merely of a proposition: or better, its propositional formulation can only arise from awareness and experience. God will be known for what He is in His unique identity, through what He is and does in His manward relation. Here we find a threefold awareness which we understand as giving us the meaning, within our humanness, of God's singular identity.

God's self-declaration and His accessibility to human knowing are twin aspects of the same truth. They meet, in " the Word made flesh " and their meeting is surely the heart significance of that vital phrase. Thus seen, the Incarnation, far from creating (by human assertion, that is) a new, and rival, claimant to some generic predicate, " God ", brings the singular Divine identity into adequate human

[1] The argument here owes much to R. C. Moberly, *Atonement and Personality*, pp. 84-85.

knowability. If only for that reason, it ultimately guards against, in the surest way, the multiplication of notions of God and a consequent pluralism of " gods." In the end, faith in " the Word made flesh " is the only adequate counter to *Shirk*, or " association " with God, by false concepts, of what is not properly Divine. When we really penetrate the matter, the very thing, namely Unity, in the interests of which Islam denies the Incarnation, is seen to be the one thing with which it has most to do. That God may be known as One (in the one identity which, as we have seen, is the Muslim and Christian, meaning of the word) He must be known as He is. If pluralism is in essence multiplication of pseudo-beliefs giving an existence of credence to non-entities, then the final security of Unity (in the practical sense which matters here) as a known, acknowledged, worshipped, and served Unity (all of which Islam demands and exists to do), lies in the self-revelation of the Divine nature.

* * * *

But the deep, positive theological relation of Christian faith in God incarnate in Christ, to the Islamic concern for Unity, does not lie only in this sphere of revelation and knowledge. There is a close relation between Unity and Sovereignty — a relation of which Islam has been characteristically aware. It is implicit in the phrase: *Allahua kbar*, " God is great " — great beyond comparison, greater because there is only He, a comparative form being used without there being any possibility of comparison. The meaning is that God is incomparably great. " There is no power, no authority, save in Him." He is without like, or equal, not only in the sense of nature but of reign. He is God over all, blessed for ever. Men might commit *Shirk* not only in the sense of believing a rival deity to be, but in conceiving a rival power to exist. His sovereignty is as unchallenged as His being is unique. Hence the truceless Islamic war with idolatry.

But a little reflection makes it clear that the most grievous form of idolatry is sin. The most flagrant " alternative " to God is the insubordination that " has other gods " but Him, in that it flouts what is due to Him and alienates it to another. This happens most reprehensibly when men defy the laws God gives in revelation. No sovereignty can condone or ignore the wilful violation of its legislation without forfeiting its own authority. Law-breaking unmet is law-giving undone. Sin on man's part is, then, an essential challenge to the Godness of God. The very unity of God is thus at stake in the human defiance of His rule. When men assert the false absolutes that flout God's reign, they are asserting in sin that for them there are other gods. His Unity means, of necessity, a redemptive response to this defiance. And what is the meaning of the faith of the Holy Trinity but the formulation of a God Who is in truly redemptive relation to the wrongness of the world?

It is thus that an enterprise of grace is inseparable from a sovereignity of power. Revelation of law does not exhaust the Divine responsibility in the human situation. Revelation, like creation, means that God is not God in indifference about man. In intimating His purpose for man to man (as Islam believes in its reception of the Qur'ān and

the *Sharī'ah* as touchstones of Divine ideology), He involves His sovereignty in the circumstances of the human response. Something Divine is, in other words, crucially at stake in the human. The Muslim confesses that situation in the summons he acknowledges to *Islam*, or submissive conformity. What, then, of the actual human *non-Islam*, the crucial human defiance of rightness, our sinful preference of ourselves, our submission to false absolutes?

For the Christian faith, the sovereignty that is staked in revelation of law, vindicates itself in achievement of redemption. God's revelatory involvement with man (not to speak of His involvement as Creator) completes itself in a redemptive involvement (which also finalizes the revelation). Is it not precisely this which God in Christ is about? The Gospel fulfils the law because the Incarnation makes good the revelatory stake God has in our being in decision. By His coming thus to retrieve, within the terms of human freedom, the broken purpose both of the creative intention and the revelatory design, God takes adequately Divine care of what His sovereignty means in the human situation—care such as law alone, or unredeeming judgment alone, would not feasibly achieve. It is thus by grace that God reigns and, for Christian faith, the only final and ultimate submission—the only submission that has validly responded to all that God is—happens in that context when men awaken to the Cross. "That God may be all in all" (a profoundly Islamic necessity) is the end and intent, according to the New Testament, of the whole enterprise of God in Christ (I Cor. xv. 28).

There is much more to this theme: but here is its heart. How tragic is the long barrenness of Muslim-Christian intellectual relationships, when there has been in trust all this potential of spiritual translation and transaction! We have only, in this sense, to invite the Muslim to be more seriously Islamic to find himself face to face with the deepest reaches of the Gospel's meaning. "Only" of course is a big word. But is it not true that the faith of the Incarnation has to do with a most tremendous anti-idolatry, because it had to do with man's liberation by Divine travail from un-God-liness in every form into the glory of the confession: "Whom have I in heaven but Thee?"? This sense of things is only intensified when we turn to the Cross.

* * * *

Most readers will be familiar with the general Muslim antipathy in this realm. The Cross did not happen to Jesus. There was at the arrest or trial of Jesus, what can only be described as a "becoming apparent" of the proceedings. The most familiar view is that there was a definite substitution by which some other person (possibly Judas Iscariot) came to have the external identity of Jesus and suffered in His place. Or, according to the Ahmadiyyah movements in Islam, Jesus actually and physically suffered crucifixion but only "seemed to die" under it and was later resuscitated in the tomb without having succumbed. Or, in the thought of a few contemporary Muslims, we are to understand that there was a supervening of the eternal dimension over a temporal scene (perhaps like what happened at the Ascension). In any event (except the Ahmadiyyah view which has Jesus

die, naturally, in Kashmir decades later), Jesus was raptured to heaven and did not suffer. What transpired at Calvary was either by substitution, or illusion, or fantasy.

We cannot stay here over the historical aspects of this account of the Cross, though it is important to realize that it leaves intact the whole antecedents of the climax as the Gospels describe them, namely the animosity that willed Christ's execution and His own attitudes, accepting, and not violently countering or otherwise shirking, such a pattern of events.[1] It is most important to hold on to these manward aspects of Calvary as epitomizing, in the will to crucify, the sin of the world, and the Messianic decisions of Jesus in electing to bear that sin. For these are implicit in the Muslim and Qur'ānic account and may take us far in our interpretative obligations. There is no point in a "becoming apparent" of a finale which has no antecedents, nor in a "rescue" from a situation which does not exist. Had Jesus' contemporaries been docile or indifferent, or had He been the sort of Messiah to lead, rather than suffer under, violent action, then plainly even an "apparent" Cross could never have been an eventuality.

But important, and potential, as matters of historicity are, the ultimate issue here is theological. In the Muslim view, it is not simply that the Cross *did* not happen. It is that it *could* not, and *need* not, happen. The negation has finally to do with theology more than with history. It is no more appropriate for a prophet or servant of God to be so flagrantly worsted as crucifixion involves, than it is for a country's ambassador to be insulted with impunity. Is the sovereignty of God, at stake in the fortunes of its prophetic representative, to be understood as not a match for the machinations of a people like the Jews? Is God so weak and pusillanimous? Does heaven have no resources by which to outwit and thwart a mere Palestinian conspiracy? What does it mean for your view of God, asks the Muslim (recalling the patterns of Meccan triumph), if He be a silent or a helpless spectator at the crucifixion of His representative? (The question goes *a fortiori* if you think that representative His Son.)

It is finally on a view of God that this question truly turns. What happens, ponders the Christian, happens because of the sort of God God is. Not that these transactions in travail mean His powerlessness: rather they are the tokens of His power. It is not that God is less great, by Christian criteria, but that He is differently greater. "Christ crucified is the power and the wisdom of God." If the Cross is what happens when a love like Christ's encounters a world like Jerusalem, it is, by the same token, what happens when Heaven grapples with the human situation. The Christian is well content to have the issue faced in the terms of power the Muslim chooses. Only He begins and ends and moves within a different concept of the power concerned and with what it is about.

Forgiveness of man by such means and in such terms, Islam assures us, need not happen. Is there not a Divine prerogative of forgiveness which operates effortlessly as and when it will? If God wills to forgive

[1] On this point see, for example, Muhammad Kamil Husain: *Qaryah Zalimah*, Cairo, 1954, translated into English by the writer as *City of Wrong, A Friday in Jerusalem*, Amsterdam, 1959.

He forgives: and all this notion of redemption and atonement is superfluous and redundant. Is not all God's willing untrammelled by necessity of method, means, and modes? Sovereignty means precisely meanslessness. " He only says: ' Be ' and it is." As it was in creation, so it is in forgiveness. The Christian belief that Divine pardon must needs be associated with some crisis of travail like the Cross is a misunderstanding of the Divine competence, and if persisted in, an affront to the Divine honour. God freely forgives, just like the father in the parable of the prodigal son.

* * * *

Here we reach the deepest analysis of the inner antipathy with which we began. Let us agree that the question about Divine forgiveness is not: Whether? We believe alike that God is willing to forgive. The question is How? And here the Gospel parts company with the the Islamic view of omnipotence. It insists that forgiveness is for God a profound problem, that omnipotence here in no sense equals effortlessness, that a prerogative—Heaven being what it is—is also a travail. God just forgives: indeed He does. But the Cross is how He does it. And necessarily so. For forgiveness has to do with relationship. It is a co-relative of repentance. It cannot just be " given " but needs to be received. And receiving it means that there is of necessity a human condition to the whole. It is precisely in relation to the human will to be forgiven that the Cross finds its place in a Divine strategy of forgivingness. There is no place where we so discover the nature of that which needs to be forgiven—and so the will to be—as in the presence of Christ crucified. Such an involvement in the human co-relative of Divine forgivingness will be part of the Divine task in redemption, and thus part of the exercise of its omnipotence.

But forgivingness in any evil situation is necessarily costly in its inward meaning for the forgiver. Take the father in the parable. Truly he " just forgives " and there is seemingly nothing like the Cross there. But how superficial is that seeming! The son resolves on return (here is our link with the preceding paragraph) only because he instinctively assumes that his father has continued all through to be the same sort of father. (" How many hired servants of *my father* " he muses: " I will arise and go to my father " he decides.) But what has continuing to be the same sort of father (and so ensuring the possibility of the boy's return) meant to the father during the absence and the shame? At what cost has he maintained the relationship? Has not the continuity of fatherhood been a continuity of suffering? How could he have escaped feeling the evil unless he had either vowed revenge or repudiated the tie? In either of these alternatives he could have cut his losses or nursed his hatred. But in neither event would he have been truly father, and in neither event could the son have returned into such a situation. Clearly then the feasibility of retrieval is the continuity of love, and both are together a forgivingness in travail.

What is the Cross but this very dimension in the heart of God over the prodigality of the world? An omnipotent prerogative? in heaven's

Name: Yes ! But its very omnipotence lies in its capacity to love. The compassion of God verily is the passion of Christ. The Cross is the mode of the Divine omnipotence. The love of the Cross, in the tremendous context of Messianic decision which undertook it, is the fashion and the fact of a Divine mercy, operative in a single historical event in which the love that is God's grapples with the sin that is man's. Did men but know it the Cross is the supreme place where God demonstrates and fulfils the Name by which the Islamic confession always describes Him: " The merciful Lord of mercy."

These are the ultimates of any Christian reckoning with the inner meanings of the Muslim mind. The antipathies are the occasions of ministry: the contrarieties are the points of translation. Our deepest need is to invigorate the Church to the exhilarating dimensions of its mental and spiritual task, and to multiply under God the living witnesses who have caught the vision of their duty in Christ to so great a system of theology and culture as Islam, dominating as it does the juncture of the continents, and standing in unique relation to Christian history. What a different proposition Islam is, if we contrast its antipathies to the Christian Christ, with those of Buddhism or Hinduism. For here we belong with Abraham and Aristotle; we stand in a common heritage from a Hebraic, Græco-Roman, Mediterranean world. The clues for the Christian interpreter lie squarely within the Islamic contradiction to his faith. Our task is to grapple truly with what is contravened in the context of what is agreed, minimizing neither and holding each in a warm, fervent, imaginative devotion to the crucified omnipotence of God.

Have we been unrealistic in prefering these themes to oil and Arab nationalism, Communism and the Middle East, population problems in Egypt and Pakistan, the political struggle for the definition of power, the tension over Africa ? Perhaps. But the Church's relation to all these, as part of the living context of its presence amid Islam, will finally hinge upon its devotion to and in the issues we have studied. The biggest " antipathy " we must face is our own insubordination to the Cross of our Lord.

The Importance of the Written Word in the Contemporary Missionary Situation

By Norman Cockburn

It is generally recognized that at no previous time in the history of the world has human population been increasing so rapidly. It is, however, no easy task to assess accurately what this means, because in large regions of the world no reliable population records are yet kept. All attempts to understand this speed and size must therefore be intelligent guesses.

Let us for interest review some of these attempts.

The missionary bulletin issued by the Missionary Research Library, New York, dated May, 1958, gives the following table :-

Date	*World Population*
A.D. 1	275,000,000
1600	360,000,000
1800	912,000,000
1850	1,160,000,000
1900	1,550,000,000
1950	2,500,000,000
1958	2,655,000,000

This same article, discussing the relationship of these figures to Christian population and literacy, points out that Christians are increasing at a speed only one-third as rapidly as the contemporary world population. On the estimated annual increase of thirty-five million human beings on the globe, six million will become Roman Catholic, three million Protestant and two million Eastern Orthodox.

It is rather interesting to compare these estimates with that of Lord Boyd Orr writing in the *World Digest* of February, 1959. The following table shows his estimate :-

Date	*World Population*	*Average rate of annual increase*
B.C. 1000	5,000,000	
A.D. 1	300,000,000	30,000
1700	650,000,000	300,000
1900	1,500,000,000	8,000,000
1946	2,500,000,000	22,000,000
1950	2,600,000,000	30,000,000
1959	2,850,000,000	50,000,000

We said above that these estimates are intelligent guesses, but they do fix attention upon the fact that population increase today is rising with meteoric speed. This is due to a number of factors, chief among

them being the stamping out by scientific means of many former scourges, the increase in the food supply through the application of scientific knowledge of agricultural processes, and, lastly, the increase of longevity in considerable areas of the world through improved conditions of life.

While it is undoubtedly true that, from the point of view of medical science, conditions have greatly improved, it is equally true that the turmoil of emotional conflicts which trouble and perplex humanity today offset these advantages which have given rise to population increases. It remains, therefore, true that the increased world population is basically in as great need of the redemptive help which the Christian religion can give as in other times in the past when numerically the world population was smaller.

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Because the written word has always been one of the most important channels through which religious understanding is conveyed to individuals and kept fresh in churches as religious institutions, this thought by natural transition leads us to consider the place which literacy occupies in the world today.

To avoid vague generalities, it is always advisable to turn to accredited sources with regard to literacy. Probably the most useful book ever published is that known as *World Literacy at Mid Century*, published by U.N.E.S.C.O.

Literacy is defined as the ability of adults of fifteen years and over to read and write a simple message in any language. In spite of great advances in popular education in most countries throughout the 19th century, it is still true that more than two-fifths of the world's adult population remains illiterate. An enormous work is still to be done in achieving, if it is ever possible, complete literacy for the human race. The area of highest literacy is constituted by Europe and the United States, where, in countries such as Great Britain, Switzerland and the Scandinavian north, about 98% of the population is literate. One of the most remarkable advances towards literacy in modern times has taken place in Russia. In the 1926 census only 51% were able to read and write, but the 1950 reports from the U.S.S.R. indicate that over 90% of the population is now literate. The areas of lowest literacy are to be found in certain areas of Asia and Africa. India, which is making rapid progress, has reached over 20% literacy (some say 40%), which means approximately eighty million people (or one hundred and sixty million) out of its population of four hundred million. Considering the enormous number of small villages into which India's rural life is broken, this advance is noteworthy. In Africa, as a whole, less than 15% of its population of over two hundred million is literate.

One could go on endlessly quoting statistics and not get very far. It is necessary to stand back and look at the situation in perspective. The one certain fact is the continuing growth of literacy. Nearly all Governments make it a part of their social programme. The warm and positive response given to pioneers such as Dr. Frank Laubach indicates the world-wide willingness to advance the progress of literacy among the majority of human groups.

It is important to distinguish between literates in the sense of persons who will, by normal growth and education, be able to read the literary treasures of their particular country and culture, and those *new literates* who have only now acquired access to the world of literature and have become capable of expressing themselves by writing. The *established literate* is not easily changed in his view-point by new reading, since his critical faculties have been long in use. It is the new literate who interests those who desire in ideological warfare to draw the minds of men towards freedom or captivity. It is the claim of the Christian religion that its aim is to set men free in the deepest and profoundest way by their coming to know God and themselves in relation to Him. It is this profoundest meaning, which claims to give answers to life's deepest questions, which is contained in the Bible.

The world we live in is marked by the evident renaissance of the ancient world religions such as Hinduism, Buddhism, and Islam.[1] In India, Hindu institutions now provide graduates with free copies of the Bhagavadgita. This meets the Christian challenge presented by the practice of the Bible Societies in presenting the Gospels and New Testament to matriculates and graduates. At Christmas, 1956, a Hindu book-publishing company issued a set of the Mahabharata with attractive paper covers at the very low price of one rupee (1s. 6d.). No fewer than eighty thousand copies were sold in the first three months. Since then many editions have been repeated. A book of poems and patriotic songs of Hinduism having 612 pages (half the size of a Bible) was published in India in 1957 at the price of 2s. 0d. (this being below production cost) and sold fifteen thousand copies in three days. Since India's independence in 1944 Sanskrit Scriptures are being translated into the majority of the fourteen official languages of India.

The occasion of the two-thousand-and-five-hundredth anniversary of the death of Buddha, celebrated in 1956, marked a stage in the modern development of what we might call Buddhist ecumenism. Buddhist scholars assembled in Rangoon for fully two years to undertake a recension of the Buddhist Canon of Scripture. At the beginning of this Buddhist Scripture Conference plans were expressed for publishing popular editions and circulating portions of the Buddhist Scriptures.

One of the challenges presented by Islam today is that of the formation of Koran societies now engaged for the first time in translating the Koran into vernacular languages. The development and organization of the work is remarkably similar in construction and expression to that done for Christianity by the Bible Societies. After the last war large editions of the Koran were printed in Japan and India. In 1954 these imports into Indonesia exceeded all Bible imports for many years together. Distribution was made through shops, colporteurs, in mosques and at religious gatherings.

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How are we to assess this challenge of these other religions in scriptural circulation?

[1] See, for example, *Resurgent Religions* by Bishop S. Kulandran.

In the first place, it is noteworthy that the dynamic is often not religious but nationalist. Very often the work of Scripture circulation is not sustained by the steady and maintained purpose such as characterizes the work of the Bible Societies through the last one hundred and fifty years of their life and activity.

It is well known that for many years now Communist strategy has sought to take fullest advantage of the avenue opened by growing literacy throughout the world. One illustration will be sufficient. In one recent year four million Communist books published in Moscow were distributed throughout India as against over one million Scriptures published in India and the West. It is true, however, that this kind of massive exploitation of increasing literacy represents the result of a specially planned effort rather than the sustained inflow of literacy material which the Bible Societies aim at. It is possible also, if the recent recommendations of Mr. Kruschev that political proselytization cease in accordance with the ending of the cold war and the beginning of peaceful co-existence, such a change of policy will not affect the distribution of the Christian Scriptures which are not associated with the political endeavours and philosophies of any particular period.

How are the Bible Societies, which are traditionally called the handmaids of the churches, meeting the challenge in the contemporary missionary situation? The most recent table of statistics assembled from all continents shows below in actual figures what scriptural distribution by the National Bible Societies of the world means.

It should be pointed out that although the following circulation figures are given under countries, in most of these the work is not done by national Bible Societies but by the Agencies of the larger Societies. Even where the work is carried out by a national Society, the latter is in many cases supported from abroad. These figures represent circulation by Bible Societies only and do not include that done by commercial publishers, nor do they represent the total number of Scriptures published by the Bible Societies in the various countries.

Country	*Bibles*	*Testaments*	*Portions*	1958 *Total*	1957 *Total*
AFRICA					
Areas (*countries unspecified*)					
North	5,455	6,541	54,009	66,005	61,416
South	233,042	84,927	188,210	506,179	723,735
East	52,976	55,669	50,651	159,296	145,360
British West ...	190,018	30,264	394,416	614,698	566,528
French West ...	13,144	29,307	7,879	50,330	54,821
Congo and Angola ...	33,857	71,204	53,916	158,977	429,277
Egypt	8,647	18,312	96,907	123,866	95,372
Ethiopia (*incl. Eritrea, Aden and Somalilands*) ...	3,810	2,939	22,075	28,824	27,651
Liberia	1,038	1,281	1,599	3,918	6,876
Madagascar	10,000	5,000	—	15,000	25,152
Rhodesias	51,785	35,600	20,662	108,047	291,940
Sudan	653	4,338	4,788	9,779	8,220

Country	*Bibles*	*Testaments*	*Portions*	1958 *Total*	1957 *Total*
AMERICAS					
Argentina	52,498	46,990	474,068	573,556	424,946
Bolivia	10,071	10,630	98,473	119,174	114,610
Brazil	122,513	62,211	1,350,310	1,535,034	1,646,175
Canada	123,161	44,249	144,166	311,576	349,669
Canal Zone	1,128	745	6,905	8,778	8,691
Chile	24,275	29,010	181,070	234,355	220,628
Colombia	17,233	16,067	235,175	268,475	175,880
Costa Rica	2,457	1,776	20,507	24,740	35,215
Cuba	15,621	17,672	256,297	289,590	381,370
Curacao and Netherlands Antilles	318	166	1,179	1,663	2,062
Dominican Republic	4,871	5,404	112,673	122,948	55,367
Ecuador	1,935	1,394	23,492	26,821	66,256
El Salvador	3,928	3,119	71,896	78,943	149,949
Guatemala	12,218	11,466	194,272	217,956	243,217
Haiti	2,608	3,127	8,549	14,284	11,192
Honduras	2,445	1,518	12,181	16,144	46,871
Mexico	37,650	16,286	283,784	337,720	372,335
Nicaragua	2,338	1,419	26,043	29,800	49,590
Panama	2,678	1,319	25,479	29,476	23,882
Paraguay	3,628	3,299	30,990	37,917	36,617
Peru	18,185	9,730	118,568	146,483	136,570
Puerto Rico	13,906	17,288	145,787	176,981	183,311
U.S.A.	540,126	1,051,997	7,596,855	9,188,978	7,450,926
Uruguay	7,814	4,736	70,946	83,496	111,114
Venezuela	12,201	12,026	239,565	263,792	228,079
Virgin Islands	796	473	3,610	4,879	3,441
West Indies (*Br.*)	36,875	14,325	65,770	116,970	112,553
ASIA					
Burma	6,911	13,187	24,474	44,572	33,615
Ceylon	3,916	1,535	37,694	43,145	74,757
Hong Kong and Taiwan	41,501	34,466	426,323	502,290	617,984
India	70,104	85,623	1,098,814	1,254,541	1,075,945
Indo-China	1,690	722	95,762	98,174	127,186
Indonesia	27,511	34,616	117,665	179,792	148,393
Japan	70,195	391,039	1,425,161	1,886,395	1,767,710
Korea	28,436	143,695	635,488	807,619	756,266
Malaya	13,155	6,388	79,581	99,124	98,290
Okinawa	3,095	4,600	20,227	27,922	24,643
Pakistan	4,788	4,168	68,349	77,305	59,091
Philippines	20,461	19,234	151,646	191,341	139,410
Thailand	1,243	2,701	536,512	540,456	497,775
AUSTRALASIA					
Australia (*incl. New Guinea*)	77,299	31,491	113,628	222,418	230,798
New Zealand	18,055	3,282	62,943	84,280	36,291
Pacific Islands	4,238	2,958	—	7,196	12,029
EUROPE (*incl. Near East*)					
Austria	21,038	12,700	48,971	82,709	120,409
Belgium	9,827	7,496	52,492	69,815	55,669
Cyprus	675	826	1,441	2,942	5,493
Denmark	20,335	49,715	8,630	78,680	132,484
England and Wales	354,898	68,168	230,626	653,692	684,522
Finland	66,680	50,615	12,712	130,007	136,030
France	56,157	52,664	182,672	291,493	179,103
Germany	463,131	261,055	648,575	1,372,761	1,174,783
Greece	5,935	13,626	39,055	58,616	92,513

Country	*Bibles*	*Testaments*	*Portions*	1958 *Total*	1957 *Total*
Hashemite Kingdom	2,770	5,882	16,595	25,247	19,373
Iceland	1,012	3,524	525	5,061	1,818
Iran	1,018	1,915	34,677	37,610	32,750
Iraq	898	1,051	9,180	11,129	18,164
Ireland (9 *months only*)	9,647	6,579	17,785	34,011	44,958
Israel	6,369	7,234	2,329	15,932	7,020
Italy	11,888	5,384	183,130	200,402	193,601
Netherlands	99,049	18,726	106,690	224,465	207,865
Norway	29,895	81,636	1,580	113,111	122,434
Poland	22,471	3,648	119,493	145,612	260,494
Portugal	5,793	8,504	197,143	211,440	252,619
Scotland	17,244	6,407	15,800	39,451	92,983
Spain	2,273	4,519	242	7,034	19,117
Sweden...	88,310	36,038	4,828	129,176	118,100
Switzerland	69,042	28,869	29,743	127,654	132,873
Syria and Lebanon ...	4,257	4,622	31,236	40,115	47,967
Turkey	2,136	2,311	19,432	23,879	22,586
Yugoslavia	6,446	8,130	13,225	27,801	14,101
MISCELLANEOUS	2,233	410	10,450	13,093	—
Grand Totals ...	3,449,694	3,265,373	19,616,796	26,331,863	24,966,876
WORLD TOTALS					
1957 ...	3,599,347	3,240,936	18,126,593	24,966,876	
1956 ...	3,219,495	3,204,846	19,954,801	26,379,142	
TOTALS FOR CONTINENTS					
Africa					
1958 ...	604,425	345,382	895,112	1,844,919	
1957 ...	742,222	371,191	1,322,935	2,436,348	
Americas					
1958 ...	1,073,477	1,388,442	11,798,610	14,260,529	
1957 ...	1,098,520	1,291,411	10,250,585	12,640,516	
Asia					
1958 ...	293,006	741,974	4,717,696	5,752,676	
1957 ...	281,437	731,834	4,407,794	5,421,065	
Australasia					
1958 ...	99,592	37,731	176,571	313,894	
1957 ...	95,531	51,412	132,175	279,118	
Europe					
1958 ...	2,379,194	751,844	1,028,807	4,159,845	
1957 ...	2,381,637	795,088	1,013,104	4,189,829	

These figures impressively indicate how the Christian Scriptures are still the most widely circulated books in the world today. No other literature is conveyed so widely to so many of mankind in regions both far and near.

* * * *

Scriptural circulation is to be considered as part, and possibly the essential part, of Christian witness. Both the Christian individual and the Christian Church are meant to indicate or declare to others the truth about Christ. In all witness is involved the effort of persuading other people to see in Christ the Supreme Victor, the One Who

gives in His Living Person the answers to all the basic problems which are common to mankind. While it is true that the example of a Christian life which clearly reflects the goodness and grace of Jesus Christ is the best form of witness, yet it remains evident that effective communication of a knowledge of Christ is done by spoken or written word. What better way whereby to impart the truth as it is in Jesus than by the circulation of the basic documents of the Christian faith, the Holy Scriptures?

There are two ways in which Christians, in the present stage of their divisions, seek to witness. The first way is the ecclesiastical. The individual is invited to enter the fellowship of one of the long-established existing ecclesiastical bodies. Here he is introduced to the Scriptures, both by way of private study and reading, but also by public declaration in the liturgical form of the traditional Church he is made to feel his membership in the Church as the Body of Christ.

The other way of witness is that more individualistic approach, in which the individual is challenged to meet Christ immediately and directly in the Scriptures and to give a response which constitutes conversion. This method is largely used by these many bodies of Christians who may be classified as sectarian. Against this background of the church type and sect type of Christian we must see the special problems and opportunities connected with the two approaches.

During the last thirty years there has been inside the established ("established" not with the special meaning of connection with the State, but as possessing a long tradition in history) churches a growing realization of the need to provide the ordinary church member, who is also a Scripture reader, with some kind of helpful commentary to the text. In our own country we need cite only the great successes of the Scripture Union and the Bible Reading Fellowship as well as numerous other similar organizations which are so effectively meeting this need.

In the early Church there accompanied the sacred text of Scripture the commentary provided by Sunday sermons and by the writings of the Fathers of the Church. It was only later, when the divisions of the churches gave rise to contradictory interpretations of the meaning of of Scripture, that there arose a separation between text and comment. In our own country, King James made it a condition of the translation which appeared in 1611 that it avoid the notes and comments which had marked the tendentious character of the different great precursors such as the Geneva Bible, Bishops' Bible, etc. In order to avoid entering the field of doctrinal controversy, the Bible Societies took up King James's phrase and made it their rule to circulate the text "without note or comment". Today, however, on all fields there is being recognized the need to assist the individual reader of the Scriptures with note and comment. The field of circulation in the missionary situation today, however, is still too full of divisions for the Bible Societies to depart from their traditional rule.

* * * *

In most parts of the mission field, a considerable number of Scriptures are generally circulated by organizations which are generically covered

by the term " faith missions ". Characteristically they are not connected with any of the regular well-known established Church traditions and their very character is conveyed by the word " Pentecostal ", which most of them prefer to select as distinct from baptismal or eucharistical types of churches. With these Pentecostal churches are associated for the most part campaigns for mass distribution of the Scriptures. Around this matter a great deal of heart-seaching and controversy has occurred inside Christian circles. It is recognized that the flooding of an area with a vast number of Scriptures may, indeed, be an effective way of scattering the seed of the Word ; on the other hand, these campaigns have been criticized because of their costliness and the undoubted great waste and the failure on the part of their initiators to see the wider vision which includes the work of the churches already at work labouring in that area. As an illustration of wastefulness, it may be pointed out how, in one Mau Mau detainees' camp, after a mass distribution visit, there were swept up from the floors more than 700 scriptural portions. In Japan buses have been stopped, conductors questioned to give the number of their passengers, and then presented with a mass package for distribution along with the collecting of the fares. Such methods do not conduce to increase reverence and respect for the Scriptures.

On the other hand, great appreciation ought to be felt for the positive work achieved by organizations undertaking intelligently directed courses of instruction conjoined with scriptural circulation. To give an example, Dr. J. H. Piet of Vellore in India has over 100,000 correspondents, the vast majority of whom are non-Christians. Many, after completing their course, sell eighteen copies of one or other of the four Gospels. Generally speaking, what is required is the development of a spirit of mutual appreciation between the churches and the faith missions, that they may become united in the vision of one task under one God to the glory of one Jesus Christ.

Proselytism is a word which, in the course of time, has degenerated: it is the corrupt form of witness. In proselytization undue pressure is brought to bear upon the individual to bring about an apparent conversion ; the success of one's own enterprise is placed before the honest presentation of Christ ; the seeking of circulation records, the drawing away of individuals from Christian loyalties already formed—all these are involved in the corrupt form of witness which is proselytism. It is due to these divisions among the churches, with the consequent loss of energy through internal strife, that the cause of Christ as a whole does not make greater progress today. In all this activity, scriptural circulation is involved. Everyone is agreed that the Scriptures contain the truth ; everyone holds a conviction that the circulation is blessed by God. Yet, nonetheless, we must see that, in point of fact, the Scriptures are often circulated perversely, that is, not in order to strengthen the whole truth of the whole Church about the whole Christ, but in order to uphold and defend a narrow and sectarian outlook.

It is to the credit of the Bible Societies that, in seeking to serve all the churches, they seek to keep out of all sectarian differences and squabbles concerning translation, production, and distribution of the Word of God.

One great difference between Protestant churches and the Roman Catholic Church concerns the circulation of the Scriptures. In some countries the Roman Catholic Church forbids the circulation of Scriptures by any religious community or organization other than herself. This is not the place to set forth the arguments which each side uses to maintain the reasonableness of their policy. It is, however, important to state that a great change of outlook during the last fifty years has occurred inside the Roman Catholic Church. Leadership in this has been given through the Papal Encyclicals "*Providentissimus Deus*", 1893, "*Spiritus Paracletus*", 1920, and "*Divino afflante Spiritu*", 1946. In these Encyclicals the basic principles concerning the translation, production, and distribution of the Scriptures which have been held by Protestants are virtually endorsed. Resulting from this, many excellent modern translations of the Scriptures have been produced by scholars inside the Roman Catholic Church and circulated within her own confines. Familiar examples are the Jerusalem Bible, the Maredsous Bible, and Monseigneur Knox's English translation so greatly admired in our own country. These translations are all part of the missionary activity of scriptural circulation inside the Roman Church today. The call for these Scriptures has in some instances come from the people and been endorsed by the hierarchy, though not without resistance in certain quarters.

So ardent and devoted is the support given to the scriptural circulation movement today that there has just been sounded in America a clarion call by Roman Catholics for the possession of a common Bible with Protestants. That such a suggestion should occur indicates so clearly the change of climate that has occured in recent years. It indicates also that the Roman Catholic Church has seen the great importance of scriptural circulation both at home and abroad in the missionary situation of today.

* * * *

It is quite impossible to touch all the topics which could be discussed with interest around this matter. We will, however, draw to a close with this last thought. The great historic religions of mankind are all showing signs of revival. At the present moment it is mostly of a nationalistic or political kind. It is possible, however, that in another twenty or thirty years their revival will constitute the re-emergence of the basic religious elements of which they consist. Already Buddhists have sought to revive on a wide scale the circulation of their Scriptures with a view to proselytizing. Is it not encouraging to note that in this challenging situation the Christian religion has prepared for itself the world-wide dissemination of the basic documents of its faith in over 1,130 languages, through which the truth of the Christian faith has been made available? Even though at times we may be disappointed when we consider the sectarian motives and sometimes selfish interests which inspire the circulation of the Scriptures, we can never forget that permanently behind the written Word of God exists the Spirit of Truth Himself whose will is to impart Himself as the Spirit of Jesus Christ to every living individual and to the new humanity which is the Church of God.

Book Reviews

Reviewers in this Issue

The Rev. Canon T. F. C. Bewes, M.A.
The Rev. R. J. Coates, M.A.
The Rev. Canon Frank Colquhoun, M.A.
The Rev. Canon G. G. Dawson, D.D., Ph.D.
The Rev. John Goss, M.A.
The Rev. Principal Michael M. Hennell, M.A.
The Rev. R. E. Higginson, M.A., B.D.
The Rt. Rev. Frank Houghton, B.A.
The Rev. Philip E. Hughes, M.A., B.D., D.Litt.
The Rev. F. D. Kidner, M.A.
The Rev. A. V. M'Callin, B.A., B.D.
The Rev. Canon A. W. Parsons, L.Th.
Arthur Pollard, Esq., B.A., B.Litt.
The Rev. Professor R. V. G. Tasker, M.A., B.D.
The Rev. Principal J. Stafford Wright, M.A.

THE MASS AND THE ENGLISH REFORMERS.

By C. W. Dugmore. (*Macmillan.*) 262 *pp.* 30*s.*

This is an important book for all who are interested in, and concerned with, Prayer Book revision. The views and strictures of the late Gregory Dix have for too long swayed the judgments and informed the counsels of those who speak and write most on liturgical issues. Dr. Dugmore asserts in his Preface that he may be taken to task by reviewers and others for not paying sufficient attention to the influence of the Continental Protestants upon the thought of the English Reformers. We believe he has clearly shown the independence of Cranmer and his associates, who claimed that they returned to the Scriptures and the ancient authors for support for their teaching. He may be, and we think he is, too anxious to drive a wedge between the teaching of the compilers of our Prayer Books and the other Reformers.

The book is divided into two parts. The first eighty pages are devoted to a history of the development of eucharistic doctrine from sub-apostolic times to the Reformation. This section is necessarily condensed. Dr. Dugmore traces the influence of two streams of teaching, the Augustinian and Ambrosian, to which he gives the commonly accepted names of realist or dynamic symbolism, and realism. It is not implied that Ambrose, from whose teaching the later developments of transubstantiation are said to have arisen, ever held anything like the medieval Roman doctrine. The great eucharistic controversy of the 9th century between Paschasius and Ratramn, the first great debate on the subject, was the clash of these two diverging schools of interpretation. We welcome the recognition given to the importance of Ratramn as a witness to the primitive Augustinian doctrine and also as the most formative and derivative source of the teaching of Cranmer

and Ridley. We wonder, however, if it is right to speak of his teaching as Augustinian in contrast with Radbert's Ambrosianism. Ratramn in much of his treatise seems to follow methodically the teaching of Ambrose in the *Mysteries*. The Council of the Lateran chose one stream only of eucharistic teaching, and that the least primitive, and dogmatically defined it in terms of the scholastic philosophy as the faith once for all delivered.

The second and greater part of the book is devoted to the development and formulation of English Church teaching amid the cross currents, both theological and political, of the 16th century. We like the adoption of the title Reformed-Catholics to describe the party of Cranmer and his associates. Dr. Dugmore has, we hope, refuted once for all the accusation that Cranmer was a Zwinglian—that is, if Zwinglianism means the mere memorialism of some Protestants. What he has not done is to clarify the issue as to whether Zwingli was a Zwinglian or not. Dr. Bromiley, in his recent edition of some of the writings of Zwingli and Bullinger, maintains that Zwingli was in accord with the other non-Lutheran Reformers.

Another matter of definition with which we are not at all happy is the attempt to classify the teaching of the Calvinistic churches on the Sacrament as different from the Church of England. Representative divines of the Church, following the Restoration, could appeal to the successors of the Puritans to return to the fellowship of the Established Church on the grounds that there was unanimity on doctrine, and on the need for a united front in face of the common enemy, the Papacy.

We are not too sure that we understand the sense in which Dr. Dugmore believes in the Presence of Christ in the Sacrament. He seems to hold that there is a spiritual Presence in the elements, and draws a distinction on this point between the teaching of Ridley and Cranmer. We are sure that all teaching which makes a presence of Our Lord's natural body reside in some manner in the elements, and does not see and recognize His Presence in the Spirit in the administration of the Sacrament, is open to all the criticisms which make transubstantiation and consubstantiation untenable.

There is one other very important point, related to the present controversy on the doctrine of the Eucharistic Sacrifice, upon which we feel there is much to be said for the views of the English Reformers and their opponents. Dr. Dugmore writes in several places of "the blind spot" common to Papist-Catholics and Reformed-Catholics in thinking of the Sacrifice of Christ remembered or re-offered in the Eucharist. They limited it to the Death on Calvary and therefore looked upon it as remembrance only, or re-offering in some form. Dr. Dugmore, in common with many modern liturgical scholars, accepts the view of Christ's continuous offering in Heaven in which His Mystical Body shares in the Eucharistic Sacrifice. We find this view unscriptural. Do we in our use of the bread and wine show to each other the Lord's death? Is not the very form and symbolism of the elements such as to concentrate remembrance, faith, and communion on the one perfect and sufficient Sacrifice?

We commend the careful study of this book to all Evangelical Churchmen.

RICHARD J. COATES.

THE LIFE OF GIROLAMO SAVONAROLA.

By Roberto Ridolfi. (*Routledge and Kegan Paul.*) 326 *pp.* 35*s.*

Girolamo Savonarola was one of the most remarkable figures of a remarkable age and this new biography is welcome because of the faithful portrait it gives of this great man. Marchese Ridolfi affords ample evidence in the course of this study (even though the documentation of the original Italian edition is omitted) of the thoroughness and devotion of his labour, over a period of a score of years, in examining and assessing all the available evidence respecting the writings and history of the Friar of San Marco. The outcome is a book of distinction, enhanced, in this English version at least, by the beautiful manner in which the publishers have produced it.

In our judgment, however, the author, who himself belongs to Florence, could with advantage have given a fuller and more imaginative picture in the early part of the work of the quite exceptional Florentine milieu into which the monk from Ferrara was ushered when he arrived at San Marco. The brilliance and abandon of that city's society provided a setting which could hardly have been more colourful, and with which Savonarola with his seriousness and his poverty contrasted strangely. But personages like Pico della Mirandola, Angelo Poliziano, and Marsilio Ficino remain little more than names, and the impression is given of a figure moving against a somewhat colourless background. A fuller portrayal of this aspect of things would have served to throw into relief more adequately the significance of the appearance of this solitary ascetic preacher on the scene. But let us hasten to acknowledge that, later on, as Marchese Ridolfi describes the struggles, triumphs, and sufferings of Savonarola, the Florentine scene comes most strikingly to life and the march of events is excitingly conveyed.

We feel sure, too, that most readers will wish that they had been allowed to hear, through the printed page, the authentic voice of the greatest of all Italy's preachers far more than the comparatively meagre and infrequent quotations from his sermons in this volume makes possible.

Be that as it may, however, the noble greatness of this saintly man comes out impressively as his story is unfolded in these pages—his fearlessness, his purity, his single-mindedness. Savonarola was essentially a prophet of judgment, thundering righteous denunciation against the vices and follies of the populace and the corruption of the clergy, not least of the papal court. "*Ecce gladius Domini super terram cito et velociter* ! " was his watchword. How far he was a preacher of the Gospel of the free grace of God through our Saviour Jesus Christ is more difficult to judge. His trust, expressed in his prayer on the day of his martydom, in the blood of Jesus Christ for cleansing from all sin is certainly thoroughly evangelical : " I pray Thee, Lord, I pray Thee, my Saviour, I pray Thee, my Comforter, that the precious blood shall not have been shed in vain for me, but shall be in remission of all my sins ".

Savonarola had the makings and the qualities of a true reformer.

He realized, moreover, as he proclaimed in one of his sermons, that " those who reform must first be reformed themselves ". To speculate what might have happened in Italy had he lived twenty years longer, long enough, that is, to have witnessed the start of the Reformation in Germany and Switzerland, is tempting but vain. Marchese Ridolfi, indeed, will not have it that Savonarola had any sympathies towards that kind of reformation, and it is undoubtedly true that the Friar remained a devout " Catholic " to the end, even while being so outspokenly critical of the wickedness of the Church. The value which the Protestants of the next century placed on his works has, however, to be taken into account. In fact, twenty-five years after his death no less a Reformer than Luther, who, as Professor Ridolfi acknowledges, regarded Savonarola as a precursor, wrote an introduction to a German edition of his exposition of the 51st Psalm.

Preaching was, above all else, Savonarola's life. During the years of his ascendancy he regularly had more than 15,000 people in his congregation. For him to be in the pulpit was to be at home. (Would that there were more men like this in the Church today !) " When I am up here, I am always well ", he said ; " and if out of the pulpit I could be as well as I am in it, I should always be well ".

It is now the expectation of many that the same Church which tortured and destroyed Savonarola as a monster and a heretic will before long canonize him as a saint—such are the vagaries of papal pronouncements ! But, rather than canonize him, let that Church heed his message and the message of the Protestant Reformers of the sixteenth century. Confronted with a papal excommunication, Savonarola courageously mounted his beloved pulpit once again and in the course of a memorable sermon uttered these words : " Lord, I turn to Thee. Thou didst die for the truth, and I am content to die for Thy truth. I offer myself to Thee as a sacrifice : here I am, I am happy to die for Thee, and I beg Thee to grant that I die only in defence of Thy truth ". That was the sort of man he was, and to read the story of such a man, told as it is in this volume, is a moving and a purifying experience.

The translation from the Italian by Professor Cecil Grayson reads excellently.

PHILIP E. HUGHES.

THE TUTORIAL PRAYER BOOK.

Edited by C. Neil and J. M. Willoughby. (*Church Book Room Press.*) 684 *pp.* 21*s.*

For many of us, here is an old friend in a new dress, decidedly slimmer than of yore, but retaining all the virtues which so endeared it to us when first we met. Others, of a younger generation, have been waiting impatiently for this republication of the best known and most used student's manual on the Book of Common Prayer. It has been out of print for several years, and of the Committee which

produced the first edition for the Harrison Press in 1912 the sole survivor is Mr. A. R. James, who seems to have discovered the secret of perpetual youth and vigour. This reprint being taken from the plates of the second edition in 1913, it was not possible to interpolate the corrections and additions that were doubtless desired, but something might have been done to provide a few pages of notes to bring the comment up to date, as, for example, in the Marriage Service the regulations for which are considerably altered by the Electoral Roll procedure.

There is, however, a very useful new Appendix on Prayer Book Revision by Dr. Sydney Carter, who makes some points which are most apposite at this particular juncture in church affairs and may prove of great value in the future. He reviews events back to the Royal Commission and up to the present time, stressing the dangers before us if authority should be obtained for the Convocations to make changes in the Services of the Church without the approval of Parliament. There seems to be a bad misprint on page 675, where we are told that the proposed alternative Consecration Prayer includes both the " Ornaments " and " Epiclesis ". Surely this should read " Anamnesis " and " Epiclesis ". This is the point, with the changed position of the Prayer of Oblation, around which the discussions on future revisions of the Canon will range, and what Dr. Carter has to say should be studied by all who are concerned for the maintenance of Reformation principles. He tells us that of this proposed change the Jesuit Father Woodlock remarked that " it introduced elements previously lacking which seem definitely to bring the Service into line with the Mass ".

Neil and Willoughby did their work with a care and thoroughness which has stood the test of time, and the student taking up the Tutorial Prayer Book will marvel, as his predecessors have done, at the straightforward manner in which they present the conclusions they have reached from a wide range of authorities as they take us through the text. It is a great convenience to have the comment all on the same page following on each point. Those who tried to keep up with the recent arguments for and against vestments will find much illumination in their treatment of the Ornaments Rubric, and a refutation of much "evidence" that was advanced to support the case for their legality. The advocates for the practise of " the ablutions " at the end of the Communion Service should study what is said on this point in the comment on the rubric. " It is plainly reasonable that those who believe that the Body, Soul, and Divinity of the Lord Jesus are in any way in, or under, or with, the minutest particle of either bread or wine, should be scrupulously careful to rinse the vessels, and drink the rinsings ; but the Church of England has rejected these doctrines, and with it such necessary accompaniments."

Some comments at the end of the notes on the Communion of the Sick might be commended to those members of the present episcopate who claim a special power to authorize deviations from the legal Prayer Book. " The *jus liturgicum*, by which it is assumed that power resides in the episcopacy to set aside the requirements of the Church of England, and under which the practice of reservation has received

episcopal sanction . . . is a figment of the imagination . . . ." To which may be added Dr. Carter's comment forty years later : " To many churchpeople this official decision . . . seems to border on illegality and to constitute a defiance of the clear verdict of Parliament. To many who expect the Fathers of the Church to be scrupulous in the observance of their solemn vows it seems bewilderingly inconsistent, after their promise to minister the Doctrine . . . as this Church and Realm hath received the same to find the Bishops prepared to allow the use of services and practices which the Realm has twice definitely forbidden ! "

Our thanks are due to the Church Book Room Press for bringing out this excellent edition of an invaluable work of reference at such a time as this.

JOHN GOSS.

THE CHRISTIAN DOCTRINE OF RECONCILIATION.

By James Denney. (*James Clarke.*) 339 *pp.* 17*s.* 6*d.*

It is a cause for gratitude that the inspiring works of the scholar-evangelist James Denney are now being re-issued and so made available for the younger generation of preachers and students. It is, however, more debatable whether, in re-issuing books written over fifty years ago, it is better to reproduce them in their original form (including the misprints), as the present publication does, or to edit them by breaking up the long paragraphs, (sometimes extending to four pages in this volume), supplying much-needed sub-headings, and generally simplifying the rather diffuse and at times laboured style. The present reviewer would strongly advocate the second policy, which was adopted when Denney's earlier volume *The Death of Christ* was re-issued by the Tyndale Press in 1950. Though this present book is not nearly so diffuse as that earlier work, and very much less diffuse than the writings of the Puritans, so many of which are now being re-issued in their original format, it could, one feels, have been made more attractive for the modern reader by being shortened, sub-divided, and given a more modern presentation. As it is, though the print is large, and though there is a useful index, it calls for close attention on the part of the reader.

Such attention will certainly be rewarded, for few writers have had a more profound insight than Denney into the meaning of the Gospel; and this volume contains what is in effect a systematic study of the doctrine of the Atonement. An original feature is the arrangement. In the first chapter the author deals with the experimental basis of the doctrine; in the second he reviews the thoughts of the great Christian theologians on the subject; and not until the third chapter does he summarize the New Testament evidence. This arrangement enables him in the last chapters to test the validity of the various " theories "

of the Atonement and discover how far they are true to Christian experience and to the New Testament revelation. The differences between the early theologians in East and West, and between the Reformation and the Catholic standpoints are very clearly brought out; and not the least value of the book is the emphasis laid upon the dangers of isolating the Death of Jesus from the rest of His Incarnate Life, and of erroneous conceptions of the working of the Holy Spirit.

Denney has been attacked for paying such little attention to the Old Testament in the study of the Atonement. His "defence" is found in this work where he writes: "though the Apostles may use Old Testament ideas . . . to interpret Christ to themselves, these ideas are all involuntarily modified by their application to Him . . . It is quite fair to say that we do not see Jesus truly unless we see Him in the perspective of the Old Testament, but it is quite fair also to say that we do not see the Old Testament truly unless we see it in the perspective of Jesus".

There is no doubt of the help this book can give to evangelists today. It has, however, to be remembered that Denney was addressing an audience in which the presuppositions of the Christian doctrine of reconciliation, that sin is estrangement from a personal God, was far more widely accepted than it is today.

R. V. G. Tasker.

THE SPIRITUAL CRISIS OF THE SCIENTIFIC AGE.

By G. D. Yarnold. (*Published for the Sir Halley Stewart Trust by George Allen and Unwin.*) 207*pp.* 18*s.*

This is a welcome book, readable, and well printed as we should expect from such a publisher, and meeting a need among the Christian public. It is written by a scholar who has been trained in the Natural Sciences and reared in the Christian philosophical tradition. Its appeal will be wider than the confines of the ecclesiastical world to which it makes its primary call. The book has grown out of numerous lectures given by the author during the past seven years and has the smoothness which repetition gives. The main point of the thesis is that the modern world is passing through a crisis of far reaching proportions which will lead ultimately to self-destruction unless the catastrophe is averted by repentance. This crisis is due to the vast increase of knowledge and the growth of prodigious power which tests man at the deepest level of his being. Western civilization needs above all else a recovery of genuine Christian faith, not least the perspective of Christ's Second Advent. Otherwise there is nothing but a large question mark standing over the future.

The book is really composed of three essays. The first deals with the Order of Nature. Dr. Yarnold examines the relationships of science

and religion, the affirmations of the Bible concerning the beginning of things, and the influence of Christian tradition on the growth of scientific knowledge. The real issue he feels between the two interpretations of existence is the divorce of scientific inquiry from an over-all vision of nature. In giving attention to specialized fields of inquiry science has lost its world-view. Christian theology, on the other hand, in the past has interpreted its sacred books in too literal a sense.

The second essay deals with the existence and importance of Faith. After clearing the ground by a study of the contributions of Biblical criticism as a means of interpretation, and handling afresh the scientific presuppositions and the Gospel, Dr. Yarnold sets forth Christ's attitude towards miracles. " In spite of the ' spirit of the age ' we must still proclaim the kerygma in its wholeness and historic form. We must do so with regard to the difficulties which the modern scientific outlook places in the way of full Christian belief " (p. 136).

Essay Three is the most specific in its theological contribution. The scientific age postulates a crisis of living and needs the impact of Christian ethics upon it. After outlining the nature of Man and his new life in Christ, Dr. Yarnold wrestles with some of the problems of the Nuclear Age. " Throughout the whole of its history the Church has held the doctrine of the second coming of Christ in judgment. Biblical language is necessarily symbolic, or pictorial, as it seeks to express the end of history from within history ", but as " human sin is moving on a vast scale to the final repudiation of moral responsibility " the ultimate end is " the final judgment of God upon a race which has always set itself in rebellion against His moral law " (p. 196). The crying need of the hour is for " a prophetic Church ", whereas in reality we have a Church " rent asunder with dissension just when her united witness is most needed ! "

There are many clichés in the book and it reflects the contemporary theological presuppositions and lacks the evangelical emphasis. Yet it is of value for the light its throws on the paramount challenge from the pagan, technical society in which we live.

R. E. Higginson.

PHYSICS AND PHILOSOPHY : The Revolution in Modern Science.

By Werner Heisenberg. (*Allen and Unwin.*) 176 *pp.* 25*s.*

Those who wish, though not themselves scientists, to take an intelligent interest in the revolutionary developments of modern physics could not do better than turn to this important book by one of the outstanding physicists and scientific pioneers of our day. They will find that they are sitting at the feet of a master. But they must not expect it to be all easy reading, for it is no simple task to expound

to the uninitiated (the chapters of this book were originally the Gifford Lectures for 1955-56) the theories and conclusions which have led to such unprecedented advances in our knowledge of the fundamental nature of matter and energy. The necessary adaptation of language to describe what are in large measure, both scientifically and philosophically, novel concepts involves a real problem of communication. Dr. Heisenberg, however, shows himself to be exceptionally gifted as a teacher and explainer of the complexities and paradoxes of the " new physics ".

This study is all the more valuable because the modern advances are viewed in the perspective of the speculations and discoveries of the past, both recent and distant—and Professor Heisenberg moves with enviable assurance among the theories and philosophies which over the centuries have helped towards the attainment of our present knowledge. His exposition of the quantum theory and the modern understanding of the structure of the atom and its implications makes absorbing reading.

The addition of an index would be an improvement in any future edition of this book. PHILIP E. HUGHES.

ATLAS OF THE EARLY CHRISTIAN WORLD.

By F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hedlund and H. H. Rowley. (*Nelson.*) 215 *pp.* 70*s.*

This is not just a book of maps, though there are forty-two of them, all admirable for their clarity and instructiveness, but also of illustrations, of which there are more than 600—photographic reproductions of places, portraits, buildings, and documents—together with a concise but expert text. The whole production covers the first six centuries of the Christian era and includes a useful section on the Fathers of the Church and early Christian literature. This work, intended to be of general interest rather than for the specialist, is in particular a visual aid, the illustrations of which have been chosen because of their significance to the unfolding Christian scene and because of the illumination which they bring to the subject. Professors van der Meer and Mohrmann have succeeded brilliantly in their objective and students and teachers will remain in their debt for years to come.

The publishers are to be congratulated, too, on the beauty and sumptuousness of the production. This is, inevitably, a luxury volume; and yet it is a volume of such practical value that it should be in constant use, especially by teachers in schools and colleges, and also by scholars and students for whom it should be available in the libraries of such institutions. All who use it (and, high though the

price may seem, it is excellent value for the money) will find it not only a delight to handle and a fascinating aid, but also a stimulus to the teaching or learning of the historical and cultural development of the early Christian world. PHILIP E. HUGHES.

A JOURNEY THROUGH THE OLD TESTAMENT.

By M. A. Beek. Translated by Arnold J. Pomerans. (*Hodder and Stoughton.*) 254 *pp.* 21*s.*

In his foreword Professor H. H. Rowley commends this book to English readers. The book consists of a series of broadcast talks that were originally given in Holland by Professor Beek of the University of Amsterdam. The translator has done full justice to what must have been most fascinating talks when they were delivered. The fact that they are talks of this kind is both a strength and a weakness: strength in that they are easy to follow, and weakness because they cover only selected characters and incidents from the Old Testament. Thus these chapters do not supply a textbook for the student, but rather a stimulus for the ordinary layman. And yet I found myself thinking again and again that the author had pin-pointed facts that I needed to make clearer than I had done in the past when going through the Old Testament with students. Professor Beek has a way of making a story live, and of linking together widely separated parts of the Bible.

His method is to work steadily through the Bible from Genesis to Nehemiah, selecting the key stories and demonstrating their significance both for their own age and for today. A preacher or Sunday School teacher could find the chapters to be seed-plots for their own use, but must not expect to find ready-made sermons or lessons. One puzzling feature is the unusual mixture of conservatism and liberalism, so that one never knows what the author's attitude to a story is likely to be from chapter to chapter: but, writing as a conservative, one generally finds that Professor Beek gets to the heart of the meaning.

The last part of the book takes up subjects which cannot easily find a place in the historical narrative. Here there are five chapters on Job, one on Ecclesiastes, and two on the Songs of Israel. Psalms and Proverbs have already come in under David and Solomon. The last four chapters are on the Bible and its transmission. There are seventeen photographic illustrations, and an extremely good sketch map. Incidentally, Professor Beek knows the relevant archaeological findings, and makes good use of them for illustration and comparison.

J. STAFFORD WRIGHT.

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT.

By George A. F. Knight. (*S.C.M.*) 383*pp.* 30*s.*

After a fifty years' drought there has been a sudden shower of Old Testament theologies in English. The appearance of translations of Köhler, Vriezen, and Jacob testifies to the resolving of the doubt whether the Old Testament, once dismembered by criticism, was capable of yielding a single, self-consistent theology. Now G. A. F. Knight boldly asserts in his title not only the theological unity of the Old Testament but its solidarity with the New.

The subject is unfolded under four headings: (i) God, (ii) God and Creation, (iii) God and Israel, (iv) The Zeal of the Lord. The approach is that of the "Biblical Theology" school, of which the book exhibits the characteristic strengths and weaknesses. It is good to find that the relevance to Christians of every part of the Bible (including, *e.g.*, the judgment on Uzzah) is kept well to the fore, together with a recognition of the importance of finding out what the Old Testament terminology meant to those who first used it, and of keeping in mind the context of redemptive activity in which God's word was uttered.

But the book suffers, curiously, from leaning too hard on the individual words and expressions of the Old Testament, while at the same time sitting too lightly to its professed structure. On p. 248 (to take a convenient example) both these characteristics appear in adjacent paragraphs. On the one hand the verb in the statement, "The Lord *preserved* David whithersoever he went," is pressed to mean, in defiance of the context, "David had entered into a wider sphere, had entered indeed a new dimension of being". On the other hand, the author takes the customary critical liberty, in the preceeding lines, of acquitting both Aaron of having made a golden calf, and Jeroboam of having been perhaps quite as guilty as the Bible makes him in erecting its successors.

These twin defects are continually appearing. The first of them leads to eccentricities of interpretation (*e.g.*, in the "I AM" passage, where the verb *hayah* is tied down to one meaning, on which a great deal is erected; or in the story of the smitten rock, where the water is not allowed to be mere water but "had, of course, (*sic*) burst up through the ground from 'the water under the earth' (Ex. xx. 4), in other words, from the chaotic waters of *tehom*" (p. 115). The other is more far-reaching. The Exodus is made (as this school always insists) the starting point of the Old Testament, and God's dealings with Abraham consequently a mere prologue instead of (as the New Testament teaches) the master-pattern to which we should resort to understand the Gospel. As for the sin of man, it is explained from the primal Chaos, which in turn appears to be a retrojection of an element in the Exodus story ("at a point in history from which Genesis i takes its meaning, Chaos ruled in a land called Egypt, where a people called Israel was forced to make bricks without straw", p. 111). Sin did not enter into the world by one man (as Paul teaches), but arises

from an inner tendency (*yetser*) towards chaos which was in man from the beginning, apparently by the will of God. " *Everything* which God has made is good, even man's inner *yetser* towards rebellion " (p. 144).

There are many good things among the painstaking studies here; the pity is that the New Testament was not allowed a more decisive voice in the formulation of a " *Christian* Theology of the Old Testament ".

F. D. KIDNER.

BETWEEN GOD AND HISTORY : THE HUMAN SITUATION EXEMPLIFIED IN QUAKER THOUGHT AND PRACTICE.

By Richard K. Ullmann. (*Allen and Unwin.*) 212*pp.* 21*s.*

This book is a constructive theological criticism of Quakerism by a Quaker. The first half entitled " In the World and of the World " examines the Quaker attitude to history; the second, "Doing the Will of God ", is an excursion into Christian Ethics. Though the book itself is mainly written for internal consumption within the Society of Friends, many, like myself, who are not Friends will be extremely grateful for it, especially for the first part which I found throws a completely new light on the theology of George Fox and the early Friends.

Mr. Ullmann suggests that Fox had little interest in history or in the historic Christ because of his views on the Second Coming. For Fox Christ's return was not to be looked for at the end of time but " in our day, under the Rump, Cromwell and the later Stuarts " (p. 51). This return of Christ was a coming into the hearts of his people at this specific period. All that had happened for sixteen centuries was of no account but now the long night of apostasy was past. There was no further need to celebrate the Lord's Supper as the Lord had come again. For those who knew that Christ had come into their hearts as their immediate teacher the Kingdom had come; for those who were yet unconvinced it was still future. Mr. Ullmann says that Fox's full conversion to pacifism did not take place till 1659, just before the Restoration. After that date Quakerism lost its violent eschatology and turned its attention to the eradication of social evils like slavery and to the witness of non-violence. Of this " domestication " of Quakerism he fully approves, though he is highly critical of those Friends who equate human goodness and " natural religion " with obedience to the Holy Spirit.

This is the concern of the second half of the book. Here, following Bonhoeffer, Mr. Ullmann emphasizes that doing the will of God is different from trying to be good or trying to do good. Human attempts at goodness and doing the will of God are two different things. The will of God he maintains can only be done in response to concrete

situations, i.e., in history. " The Spirit will never tell us *what* to do: it prompts us to have an attitude and to act in a way which expresses the structure of being in our authentic selfhood, but this implies exactly our full responsibility. We cannot simply *act* the will of God, we *do* it, namely by deciding ourselves " (p. 125).

Not all readers will accept this or many other things put forward in the latter part of the book, but here is a writer who approaches the beliefs of his own society by way of his own understanding of the Bible and his considerable knowledge of the modern theological debate. His book is well-written and stimulating throughout.

MICHAEL HENNELL.

THE CASTLE AND THE FIELD.

By Harold Loukes. (*Allen and Unwin.*) 80*pp. Cloth,* 6*s. Paper,* 4*s.* 6*d.*

In this book Mr. Loukes expands his 1959 Swarthmore Lecture. The book's sub-title is " An Essay in the Psychology of Religion ". The Castle is the fortress of religion in pre-scientific centuries, the Field is the World where various sciences now assail religion. The book is written simply, without technical jargon. The writer considers faith in the Field, and seeks to present Quakerism from Fox onwards as an expression of this faith, finding amid all assaults the certainty of God within. The later chapters hint at some of the problems and stresses of contemporary Quakerism. In this, of couse, Dr. Loukes is considering in the context of his own denomination one of the acute religious problems of our day, namely, how to make traditional belief confront the existential situation. His final appeal is to that " perfection of love " which has adorned so many beautiful Quaker lives. How is this attained and maintained, especially amidst what has always appeared to the present reviewer the somewhat dangerous theological subjectivism of the Quakers? This beauty of holiness is one of their glories. Because it is, the reviewer was the more disappointed not to find anything helpful in answering this question.

ARTHUR POLLARD.

THE ETHICAL IDEALISM OF MATTHEW ARNOLD : A STUDY OF THE NATURE AND SOURCES OF HIS MORAL AND RELIGIOUS IDEAS.

By William Robbins. (*Heinemann.*) 259 *pp.* 25*s.*

Matthew Arnold's religion is like a prize bloom at a flower-show, rich and beautiful but cut off from its vital roots and soon to wither

and fall. He stands centrally in that humane tradition which includes George Eliot, Leslie Stephen, and E. M. Forster. His morality is admirable. Like them he lays great stress upon the moral virtues, upon regard for the integrity of others and potentialities for self-realization; but where they do this in a non-Christian humanist context, Arnold is unwilling to cast off his religious moorings. He seeks to hold on to God, but his God is only " the Eternal not ourselves that makes for righteousness ". There is nothing personal about Him, no chance of an intimate relationship with Him. God is an abstraction, faith irrelevant, and love lost without its Object. In fact, as George Tyrrell put it, Arnold posits a " sort of University God, a personification of the Nicomachean ethics ". The flower, morality, is cut off from its roots in faith.

In this book Professor Robbins has outlined the theological setting of Arnold's time and traced the influence upon him of thinkers like Spinoza, Bishop Butler, and Coleridge. Next, he has examined Arnold's main religious ideas—of experience and dogma, God, morality, and the Church. Finally, he has summarized Arnold's position and given us " a glance at the contemporary scene ". This last, though interesting incidentally, is not essential to what precedes it. This book provides an orderly, detailed, and fair treatment of Arnold's religious opinions. It is a pity that Mr. Robbins does not write in a more lively manner. The phrase from Tyrrell quoted above flashes upon us like a bright light in the darkness.

ARTHUR POLLARD.

ONE VISION ONLY.

By Caroline Canfield. (*C.I.M.*) 189 *pp.* *Cloth* 8*s.* 6*d.* *Paper* 6*s.* 6*d.*

OUR BLIND FAMILY.

By Gwen Gaster. (*Highway Press*). 63 *pp.* 4*s.*

TELL IN THE WILDERNESS.

By Max Warren. (*Highway Press*). 105 *pp.* 2*s.* 6*d.*

The first book is a biography of a most remarkable woman, who was a school-teacher in Vancouver, where she put " God first ". The book is in three parts: the Vision Sighted, the Vision Pursued (which is autobiographical), and the Vision Realized. Isobel and her husband, John Kuhn, worked for twenty years among the Lisu in the mountains of S.W. China. They left in 1950 because of the Communist occupation

and entered Thailand in 1952 to work amongst the Lisu there. An operation became necessary for her in 1954, and she wrote seven or eight books before her death on March 20th, 1957. Her husband, alone at her departing, wrote: " If I was ever near Heaven and if I ever was conscious that death has lost its sting, it was then." A beautiful book and one that will evoke a sense of vocation in others.

The second little book is the story of a Blind School in Isfahan. The Bishop in Iran contributes a short Foreword. It is well illustrated and is indicative of much self-sacrifice and devotion by the author and her colleagues, one of whom, Dorothy Shillaker, contributes a chapter on Education for Life. It is a deeply moving and interesting story. It ought to be widely read.

The third book, written by Dr. Max Warren, is a picture of C.M.S. at work in the persons of its missionaries. Montaigne wrote something like this: " I have gathered a bouquet of other men's flowers and nothing but the thread that binds them is my own." What a remarkable thread runs through this beatifully written book ! Each chapter is full of carefully chosen apposite quotations from the letters of men and women who are missionaries in various fields. These extracts are bound up, as it were, in a scriptural study of The Wilderness, all the more striking because the quotations are from the R.S.V. " It is no accident that the greatest allegory of all time (*Pilgrim's Progress*), written by a man soaked in the Bible and ' living ' in its imagery, begins with the words ' As I walked through the wilderness of this world ' ". It is a Bible study, and a world survey, written by one whose central position in missionary statesmanship makes it one of the most valuable missionary books we have ever read. And it is so inexpensive !

A. W. Parsons.

ONE WAY OF LIVING.

By George M. Docherty. (*Collins.*) 256 *pp.* 15*s.*

Eight years ago Dr. Docherty succeeded Peter Marshall (" The Man called Peter ") as Minister at the historic New York Avenue Presbyterian Church in Washington. After a ministry in the outskirts of Glasgow he became a chaplain in the second world war, and then served a church in Aberdeen. In this book he begins by telling his readers of his sudden resolve to be a preacher. It is an interesting story. His texts are quoted before the title-page—Acts xxiv. 14 in the R.S.V. and John xiv. 5, 6 (Moffatt) with the following well-known

quotation from the Didache (c. 150 A.D.) : " There are two ways, one of life and one of death : and between the two ways there is a great difference."

The book deals with (1) The Way, (2) Decision for the Way, (3) Difficulties in the Way, (4) Discipleship in the Way. It is the fruit of some of his sermons in his present post, but they have been entirely rewritten to suit the reader rather than the listener. The author is an Evangelical and a personal friend of Dr. Billy Graham. Like the latter, he is evidently happily married.

In a Foreword to the British edition Dr. Docherty closes with words which give his own reason for writing : " This book beyond its primary purpose, which is to tell one man's experience of a measure of the Grace of God, lovingly revealed to his sinful life, seeks to delineate the oneness amidst diversity which must always characterize the American-British relations in an hour when the providence of God has thrown our two people together in crucial witness to the values of Western culture and a Christian civilization ".

There is much in the book that is quotable. The language is clear and so is the thought behind it. We are not surprised to read that the last chapter, " One Nation under God," was preached in 1954 at the commemoration of the birthday of Abraham Lincoln, with President and Mrs. Eisenhower in attendance. It was afterwards published in *The Congressional Record*. It urged amendment to the Pledge of Allegiance to the Flag to include the words " under God ". This was done. I wonder whether Dr. Docherty ever knew that some fifty years ago the motto of the City of Glasgow was " Let Glasgow flourish through the preaching of the Word " ? Then all the words after " flourish " were dropped ! A. W. Parsons.

FACING LIFE AND DEATH : A Volume in Commemoration of the Late Leslie J. Tizard.

Edited by H. Guntrip. (*Allen and Unwin.*) 172 *pp.* 16*s.*

Leslie Tizard, who died in December, 1957, at the early age of fifty-five, was a leading Congregationalist. The last sixteen years of his ministry were at Carrs Lane Chapel, Birmingham, one of the " cathedrals " of his denomination. By " his solid worth and character " (as the Editor of this book points out), even more than by outstanding ability, he commended himself in all the important positions which he filled. In addition to a short biographical introduction by his friend, Dr. Harry Guntrip, the book contains the address on " The Work of the Ministry " which he delivered as Chairman of the Congregational Union in 1952, selected sermons, and a final section entitled " Facing the Final Challenge ", consisting of notes which he compiled after he had received the doctor's verdict that he had only a few months to live.

In fact, he passed away within four months. No one can help being moved by the quiet courage and dignity, based, of course, on faith in God, with which both he and his wife faced this ordeal though one could wish that a little more had been revealed of his inner communion with God, and of his desire, if the end were near, to " be with Christ, which is far better ". The sermons deal with important subjects, but they are not biblical expositions. Your reviewer found most inspiration from the address on " The Work of the Ministry ", which stresses with warmth and power that—to quote Von Hügel—" caring is the great thing. Caring matters most ", and that " a personal encounter with God in Christ is the heart of the matter ".

FRANK HOUGHTON, Bishop.

RISEN INDEED : STUDIES IN THE LORD'S RESURRECTION.

By G. D. Yarnold. (*Oxford University Press.*) 134 *pp.* 9*s.* 6*d.*

The Warden of St. Deiniol's Library, Hawarden, offers us in this volume a series of nine studies in the resurrection of our Lord. He begins with the historic fact of the empty tomb and concludes with an essay on the risen life of the Body of Christ. In between he deals with the New Testament accounts of the appearances of the living Christ to His disciples, including a study of the appearance to St. Paul on the Damascus road.

It can be said at once that Dr. Yarnold has given us a volume of rare distinction and real value. It can also be said with certainty that the book is one which meets a genuine need. There are all too few works of this calibre expounding the Easter message in a simple and direct fashion. The author is not concerned primarily with modern criticism. His business is to take the reader straight to the New Testament and to let the Gospels speak for themselves.

He writes in an easy style, combining accurate exegesis with spiritual application. The book will make a special appeal to the pastor and preacher, who will find in it a wealth of valuable material ; but it will equally appeal to the intelligent layman, both as a manual of instruction in the New Testament teaching on the resurrection, and as a book for devotional reading at Eastertide.

FRANK COLQUHOUN.

THEOLOGY OF CULTURE.

By Paul Tillich. (*Oxford University Press.*) 213 *pp.* 18*s.*

The fifteen essays which make up this book—some of them previously unpublished—all bear upon the subject of culture in relation to

religion. They are divided into three main sections: Basic Considerations; Concrete Applications; Cultural Comparisons. The writer's approach, as we should expect from so distinguished a scholar, is on a high intellectual plane and is largely philosophical in character. The average reader will find them heavy going and somewhat remote from life. However, the essays tend to more simplification towards the end, and one of them, entitled "A Theology of Education," has some pertinent comments about church schools and the possible effect of the inductive method of teaching religion.

FRANK COLQUHOUN.

THE MIND READERS: SOME RECENT EXPERIMENTS IN TELEPATHY.

By S. G. Soal and H. T. Bowden. (*Faber and Faber.*) 292 *pp.* 30*s.*

This is the most startling book yet written on controlled telepathy. The authors have taken every possible precaution against fraud, and at one stage they wisely called in one of the best modern experts in stage telepathy, who was emphatic that the two boys, who are the subjects of this book, were not using any code or other known method of invisible communication. When on two or three other occasions the boys did attempt to boost their scores by deliberate cheating, their methods were painfully obvious.

Dr. Soal took the view that the *psi* faculties tend to be suppressed by modern civilization. This is quite likely, just as other faculties, such as memory, have been. He therefore thought it worth while to follow up an apparent link of telepathy between two Welsh boys from fairly simple surroundings. He used the normal method of testing by picture cards, whereby the sender looks at each card of a shuffled pack in turn, while the receiver records his "guess". With a pack of, say, twenty-five cards of five designs, it is possible to discover how far the results are statistically significant. With most subjects the results, though significant to the statistician, do not always look very imposing to the layman. Here, however, we meet with some amazing sequences, including occasions when the receiver scored twenty-five and twenty-four more than once. There were also some interesting results under hypnosis. The book, as we should expect from Dr. Soal, is not only descriptive, but is supplied with all the tables, diagrams, and witnesses that are so vitally necessary in scientific investigations of this sort.

From the Christian standpoint all researches into the immaterial aspect of man are important. They do not prove the existence of the soul, or furnish an easy argument for the existence of God, but, so far as they have gone, these investigations have reached the sort of conclusions that a Christian would expect. Since the Gospel is concerned with the whole of man, we welcome anything which throws fuller light upon his nature.

J. STAFFORD WRIGHT.

THE PHILOSOPHY OF IBN ARABI.

By Rom Landau. (*Allen and Unwin.*) 126 *pp.* 13*s.* 6*d.*

Ibn Arabī, the most original Muslim philosopher, is little known in the West, and this book will fill a gap in our knowledge. He was born A.D. 1164 in Murcia, South East Spain, when Arabic culture was still dominant, and when the libraries and schools were full of books dealing with subjects from Zoroastrianism to Greek philosophy and mathematics, and from the Manichean heresy to Christian orthodoxy. Ibn Arabī made full use of this literature, and then journeyed East to Mecca and Iraq to increase his knowledge.

Muslim thinkers were wrestling with the problem of reconciling the Unity and Perfection of God with His creation of an imperfect and multiple universe. Before the Creation, God was All, hence some fragment of His Being must have been transferred from eternity to time. How can these facts be harmonized with Qur'ānic revelation? Arabic philosophers failed to rationalize their religion just as the Scholastics failed to rationalize Christianity, and Professor Landau suggests for the same reason, namely, that Aristotelian Logic, having been formulated for a quantitative universe, was unsuitable for qualitative explanation. He thinks that the mystics alone have the right "instrument", namely, a direct awareness of Reality unencumbered by intellectual interference. A similar idea has arisen in the West. It has been recently asked whether there are some aspects of Reality which are in some sense knowable but not amenable to the logical and linguistic analysis so dear to philosophy today. If so, can philosophy by some other technique elucidate and distinguish the true from the false? Undoubtedly, "sense experience" is not the only experience possible. There is the experience of logical entailment and of ethical compulsion. Why not mystical experience also?

No one work of Ibn Arabī contains his entire philosophy, and as he wrote upwards of 300 books, Landau has found it better to describe his thought under such themes as God, Creation, Knowledge, Cause and Effect, Good and Evil, etc. The remainder of the book consists of quotations from his writings, and commentaries on his figures of speech. Professor Landau has suitably commended this Muslim seer, and made us desire to know more about his writings.

G. G. Dawson.

OUR EXPERIENCE OF GOD.

By H. D. Lewis. (*Allen and Unwin.*) 301*pp.* 30*s.*

This volume is one of the Muirhead Library of Philosophy of which the author is the general editor. The original intention of the series was to treat of modern English Philosophy. The questions of religious

import raised by thought today are carefully analysed and answers are attempted. Professor Lewis pays close attention to what the present school of logical positivists has to say. He is also critical of those apologists for religion who fall back on " unreason " in one form or another. The sceptic in religion today often reaches his position because he finds that religious terms are not clearly defined. It is as though the pious are unwilling to examine carefully enough the terms and phrases they use. They give " the impression of not having the courage of their convictions intellectually when it comes to the point ". So the question arises: What kind of evidence should be given to establish the truth of religious assertions ?

Dr. Lewis approaches his subject with a free and fresh candour. The chief difficulty is this. Even when we have pursued the truth as far as rational explanation will go, we are still led on inevitably to an ultimate mystery. Yet we are not free because of this to rely on some special non-rational religious sense to establish the existence of God. Transcendence should be reserved only for the inevitable " beyondness " of thought itself. Consciousness of God is implied as an original intuition or datum of reason. He ranges over such important themes as worship, art, and poetry. He shows how in all these spheres of human activity and thought we impinge upon " the ultimate mystery of all things in the inevitability of their having a transcendent source " He discusses the influences of bodily states, such as fasting, drug taking, and brain operations of the type that diminish the sense of responsibility.

In an interesting section on the material factors in religion, Dr. Lewis gives a lucid account of the place of ritual and symbolism in religion. There is a valuable analysis of miracle. A miracle is not just a wonder of which we do not know the explanation. It is one which is only accounted for by a religious factor at work. To this discussion is joined the cognate one of answer to petitionary prayer. If God is both just and wise, how could requests from us sway Him ? The suggested answer is seen when prayer is linked with the whole moral life of man, whose religious awareness has been enlivened.

Students of the philosophy of religion will be most grateful for the genuine philosophic tone in which present day problems of thought in this sphere are tackled. Often the going is not easy for the reader. The author's English style abounds in very long sentences(100—150 words at times), but with patient reading, the reward is great.

A. V. M'Callin.

DAYS WITH ALBERT SCHWEITZER : A Lambarene Landscape.

By Frederick Franck. (*Peter Davies.*) 178 *pp.* 18*s.*

This is a story of the great man written by one of his close associates at Lambarene, and it gives an intimate picture of Schweitzer at work in his own hospital.

The book is well illustrated by some forty pen and ink drawings from the hand of the author. Many queries have been made about Dr. Schweitzer—" How Christian is he ?—Is his merely a humanistic effort ?—What is the spiritual impact of the hospital upon Africans ? " Dr. Franck gives us some light upon such questions. He says :

" You could call it a secular monastic organization with Dr. Schweitzer as the abbot. Secular because there is a wide range of religious belief and complete respect for religious freedom. The only religious ritual in which everybody on the white staff participates is at the communal meals. Dr. Schweitzer prays, ' Thank the Lord for He is kind and His mercy is everlasting. Amen.' " (p. 23).

The author's descriptions of Schweitzer at meals are lovely. And one would love to be in on their family prayers afterwards, hearing the great man introduce the hymn with his own delightful improvisations—different every night—played on a rickety old piano wrecked by the tropical heat.

The story takes us into the Leper Village built by the Doctor with money he received for his Nobel Peace Prize—a village run by the patients themselves, under the devoted care of a Swiss hospital nurse, Trudi. He describes a patient :

" Djibadi, a wizened, pock-marked little man, an excellent orderly, although he was hardly able to walk on his leprous feet, had the gay colour-sense of a French impressionist, something Renoir-ish " (p. 52).

The hospital itself may be professionally ill-equipped, but its human qualities redeem it. " Is it too late," asks the author, " to establish a purely human approach to problems of black Africa ? It may be. Yet it is worth trying. Schweitzer is one who tried " (p. 88).

One more quotation must suffice :

" A man is not measurable, he just is. He is, whether his organ playing is approved or not, his Bach biography accepted or criticized, his theology current or superseded, his Hospital glorified or debunked " (p. 126).

You will enjoy reading this book. T. F. C. Bewes.

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